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CLINTON KANAHELE INTERVIEWING
GUS KALEOHANO JUNE 11, 1970
AT LAIE, OAHU, HAWAII

Interloper ()

C.KANAHELE: O Kanahele meia me Kaleohano, he kamaaina no ia no Laie,

C.Kanahele: This is Kanahele and Kaleohano, an oldtimer of Laie,

he kupa maoli no Laie. Ua hele mai na kupuna mai Maui mai i Laie nei, a real native son of Laie. His progenitors came from Maui to Laie, a maanei no oia i hanau iaai. Oia wale no ke kanaka kahiko loa e ola nei and here he was born. He is the oldest man living

iloko paha o ka Ekalesia Moramona ma Hawaii nei, a mawaena o na poe kupa perhaps of the Mormon Church in Hawaii, and among the native born o Laie nei. He is the first member of the church in Laie.

CK: Aloha mai kaua, ea.

CK: Aloha, you and I.

GK: Aloha mai. You are yourself now a member of the Ekalesia or Zion Church.

GK: Aloha. One of the first members in Hawaii of the church of Jesus Christ.

CK: Aloha. Ma'au houkina me laau i nalo no. Eno iku, oia, okala paha

CK: Aloha. My wife my grandmother has Ma'au i nalo. Four or five years ago.

GK: Hauoli keia hui ana.

GK: This is a joyous meeting.

CK: Pehea ke kamaaina? Now by yesterday I am, unfortunately somewhat well over

CK: How is the oldtimer? How is his place, and the place of our.

GK: Maikai, maikai.

GK: Good, good.

Apparently an attorney. It was George G. Cason.

CK: O oe o Kaleohano, owai kou mau makua, maiheā mai lakou?

Ga: Ko'u nau makua ma: Kaui mai, mai kaui rai. Oia ko ke kueuwa, rai laui mi.

CK: O Kaleohano, ka mua?

CK: Kaleohano the first?

¹ GK: O Kalcoharo, konz batckiko iessi e ia Josepa Kamika. Hiki mua mai oia.

JK: Kaleehano who was baptized by Joseph Smith. Joseph Smith, he
o Iokepa Kamika he misiona, umikumahiku makahiki, umikumahiku makahiki.
first came as a missionary, at 17 years of age, 17 years of age.

Aole i ku i losa kela aina o Laie i kela manawa. Aole kanaha o Laie kela manawa.

The land of Laie had not been acquired at that time. No members lived in Laie at that time.

CK: Bapekiko ia oia i Wailuku (Wailuku). Nawai i bapekiko iaia? Na Keoki Pukuni-ahi?

Cir.: He was born June 1st, 1870, at Wailuku (Wailea), Maui, Hawaii. His baptismal name was George Q. Cannon?

GK: Na Keoki Fukuniahia. Hiki mai la oia i kona nau la opiopio, i hoe ma ia

GK: By George Q. Cannon. He came when he was still young, when he was first
kona hocuna mia loa ia ana mai

assigned to come here

CK: Oia kekahi hoahanau nua loa iwa Hawaii nei o ka Ecclesia o Jesu Kristo;

CK: He was one of the first members in Hawaii of the Church of Jesus Christ.

GK: Ae, ae, ko'u kūpūnākane ma kaui i noho ai. Komo mai, eha, ekelu paha

CK: Yes, yes, when my grandfather was living on Maui. Four or five years ago.

(boonui aku i kou leo), ekolu, eba paha o lakou, i ka wa i hoouna ia .

a koia na pae hui pu me ko'u kupuna kane ha pekiko in

¹ Apparently an error. It was George Q. Cannon.

- CK: Oia ka? A hele mai lakou i Laie nei, a maneinei oe i hanau iaai (ae).
- CK: Was that so? They came to Laie, and here you were born (yes).
Ka makahiki hea?
- What year?
- GK: Ka makahiki umikumawalu kanawalu-kumakolu.
- GK: The year 1883.
- CK: Nolaila, ehia makahiki ou?
- CK: Therefore, how old are you?
- GK: O ko'u makahiki o keia manawa ke hele nei au i ke kanawalu.
- GK: My age at this time, I am in the eighties.
- CK: Kanawalu (kanawalu). Kou wa kamalii heaha ke ano o keia aina o Laie nei?
- CK: Eighties (eighties). When you were a boy how was Laie like then?
- GK: Kula panoa, kula hanai holoholona, hanai pipi.
- GK: Barren, ranch land for animals, for raising cattle.
- CK: Aole kumulaau a kakou ke ike nei keia manawa?
- CK: No trees like those we see here now?
- GK: Aole kumulaau; kula ka aina, hanai holoholona, hanai ka pipi (panoa ka aina).
- GK: No trees; just open country for raising animals, raising cattle (the land was barren).
Panoa ka aina, panoa ka aina. Ka wa i hoouna ia o Iosepa Kamika
The land was barren, land was barren. When Joseph Smith was sent
ai i kona lan la opio, kona hiki muu ana mai, a ike oia i ke aina, kula panoa.
in his days of youth, when he first arrived, he saw this land, a barren land.
Aole hale misiona o ia manawa. Nohe me na poe hukihue o ia aina o Laie,
There was no mission home at that time. Stayed ~~with the natives of the land~~
a malama ia aku, a ua hookipa ia.
who took care of him and ~~and~~ ~~and~~

CK: Owai o na ohana kahiko loa o keia aina o Laie?

CK: Who were some of the very old, native families of Laie?

GK: O na poe kahiko loa o ko'u kupunakane, (owai kela?) o Kaleohano, a

GK: Among the very old people were my grandfather (who was blind.), also one, and
o (Kekuku ma) Kekuku, na kupuna o Kekuku, o na kupuna o Kekuku (Apuakehau),
(from Kekuku's) Kekulua, the grandfather of Kekulua; the grandfather of Kawika
(or Apuakehau), Apuakehau, (a o keia ohana o Kawika ma) Kawika, Kawika Kamauoha
Apuakehau, (and the family of David and folks) David, David Kamaucha
a ko lakou poe kupuna. No Laie wale no (o Kahawai ma), a o Kahawaii,
and their grandfolks. All natives of Laie (Kahawai family), Woolley,
o Kahawaii, no Laie no Laie o lakou apau. Ea, maiaki maoli o keia.
Kahawaii, they were all natives of Laie. Say, this recording experience is very
pleasing.

CK: Ma Laie nei ihea lakou, ihea na kanaka i noho ai ma Laie nei? Mauka o Waieli?

CK: Here in Laie where did the inhabitants of Laie live then? Mauka at Waieli?

GK: O mauka o Waieli. Aole kukulu ia i, aole i kukulu ia kekahi kulanakauhale
i kai.

GK: Up at Waieli. The town of Laie had not been established down here.

Ai iuka, ai iuka, aina mahi laiki, aina mahi kalo. Ka poe hale pau loa
It was up, up, next to the rice lands and taro lands. All the homes
ai i iuka. Aole loaa kela aina, kula hanai pipi wale no kela.

we're up there. The homes were not on this land down here, for it was a cattle
ranch.

GK: Maihea ka wai i loaa ai (ka wai) no ka loi kalo? He wai puna no?

CK: From where did come (the water) the water for the taro patches? From springs!

GK: He wai puna, wai puna. Ka wa i hoi mai o Woolley, Samuel E. Woolley,

GK: It was spring water, spring water. When Samuel E. Woolley came
nana i kemo na lua wai, nui ka lua wai. Nana i ka aina, nui ka aina
he had wells, many wells, drilled. Surveying the country, he recognized
land
hiki ke kanu i ke ko, ai iaia.

that could be planted to sugar cane, he did.

GK: O ke kahi poe noho ma Poohaili?

CK: ~~Jili~~ people live at Poohaili.

GK: Poohaili kekahi poe, Poohaili kahi o ka manako me kili iuka o Poohaili.¹

GK: Some people were at Poohaili, Poohaili where the mangoes and the kili grow up at Poohaili.

CK: Maleila kanu ia ke kalo?

GK: Was taro planted there?

GK: Kanu ia ke kalo.

GK: Taro was planted there.

CK: Maihea mai ka wai? (Mai ke kahawai mai no) He kahawai liilili no.²

CK: From where did the water come? (From the stream). It was a little stream.

Mamua kahe mau ana kela kahawai?

Formerly, did that stream flow constantly?

GK: Wai kahe mau, kahe mau, aole i, aole loaa i ka aina kanu kalo i kai

GK: ~~No stream flowed constantly; flows constantly but not able to irrigate the patches of the water supplying the taro patches i ke kaona maoli e noho nei o keia manawa. A maikai maoli.~~

in the very area now occupied by the town. This dialogue is good.

CK: I ka wa i hele mai o Woolley kanu i ke ko? (Iaia, kanu i ke ko)

CK: ~~Where is the mill at Woolley? or where was the cane milled? (Cane was grown for sugar management)~~

A maheia i wili ia ai i ke ko?

Where was the cane milled?

GK: Hoouuna ia i ka mea, i ka . . . (He hale-wili no o Laie?) he hale-wili no ,

GK: It was taken to, to . . . (the mill at Laie?) the mill at, he hale-wili no o Laie.

the mill at Laie.

CK: Ihea ka hale-wili?

GK: Where was the mill located?

¹Kili used to grow at Poohaili. It is a large shrub bearing yellow fruit, the size of a mango. ²Today that stream flows only when there is plenty of rain.

GK: Aohe i kai , ai iuka (kokoke ia Waieli?) ae, kokoke ia Waieli¹ (maleila) a maleila.

GK: Not below but up (near Waieli?) yes, close to Waieli (there) over there.

No ka unuku kela halewili, nui ka aina a Woolley i kanu ai i ke ko,
Because the mill was small, and the extensive area planted to cane by Woolley,
ho'ihō'i ia ka wili ilalo o Kahuku. Pau, wawahī ia kela halewili,
the milling was transferred to Kahuku. Abandoned, the mill was dismantled,
pau ka wawahī, pau.
all dismantled, abandoned.

CK: Pehea i ne'e mai o na kanaka malalo nei o Laie, keia wahi palahalaha o Laie?

CK: Why did the inhabitants in Laie move down here on this flat area of Laie?

Na ka hui mahiko i haawi aku ia lakou ka aina?

Did the sugar plantation give them the land?

GK: Ma Woolley i haawi ai ia lakou ka aina, na pa hale. Kahea ia na hoahanau

GK: It was Woolley who gave them the land, the house lots. Members of the Church
mai Hawaii, Maui, Kauai e hoi mai i ka aina, e hoopiha ka aina o Laie,
from Hawaii, Maui, Kauai to gather on this land, to fill up the land of Laie,
aina houluulu.
the gathering place.

CK: O Kekauoha ma mai Kauai mai, o lakou kekahi i kahe ia?

CK: The Kekauoha's were from Kauai, and were they called to come?

GK: Lakou kekahi, ko lakou kupuna. Hanau ia lakou i Laie, aka na kupuna

GK: They, too, their forbears. The Kekauoha's now in Laie were born here, but ~~their~~
mai Kauai mai (Koloa), mai Koloa, Koloa. (Pehea o Makahanoano ma?)
came from Kauai (Koloa, Kauai) from Koloa, Koloa. (What about the Makahanoano
Makahanoano, ma? (Mai Kauai mai) mai Kauai mai lakou. (Musical interlude)

The Makahanoano's? (Were from Kauai) they came from ~~Kauai~~. (Musical interlude).

¹ Waieli is the name of the place where the present sewage plant is located.

- GK: Nui ka kalo (nui ka ai o kela manawa), nui ka ai, nui ka ai o kela manawa.
- GK: Plenty of taro (plenty of taro at that time), plenty of taro, plenty of taro
at that time.
Kahoa o Woolley e hale o mahi, mai hookan i keia sau aina ulu i ke nahalcheloe.
Woolley would encourage the people to farm, not to allow these lands to go to
"Eia ka wai, nui ka wai, kanu, kanu i ka ai, kanu i ke kalo."
"Here is the water, plenty of water, plant, plant taro, plant taro."
- CK: Pehea keia kanaka o Samuel E. Woolley? He kinaka oluelu oia, malama oia.
- CK: What kind of man was Samuel E. Woolley? Was he a kind man, did he look after
i na Hawaii, na hoahanau? (Ae)
the Hawaiians, the members? (Yes)
- GK: I ka olelo Hawaii . . . (poweko ka olelo) poweko ka olelo.
- M: In speaking like Hawaiian language (like apapane was fluent) he was fluent in speech.
- CK: Ma ka ha'iolelo (ma ka ha'iolelo) like oia me Frank, kona keiki.
- CK: In preaching (in preaching) he was like Frank, his son.
- GK: A oia, pololei, like me Frank. Ka makuakane e like me Frank. O Ralph Woolley
- JK: That was true, he was like Frank. The father was like Frank. Maikai maiki
ano haole no ka leo. He leo haole, puka no ka huaoelelo. Kela puka no ka
huaoelelo, sounded like a haole. His voice was haole, but the diction was good.
In delivery, orating, aale like pu me kahi keiki (me Frank) poweko (poweko) pololei. Maikai maiki nei.
he was not like his younger sibling (like Frank) who was very Frank (true)
true. This is good; I am enjoying this.
- CK: Ina hoolohe kakou ia Frank e ha'iolelo ana ma ka halawai o kakou, auwe,
- CK: If we listened to Frank preaching in our meetings, auwe,
nenea ka pepeiao ke lohe aku (nenea, nenea ka pepeiao ke hoolohe, pololei kela;
how fascinating to the ear to listen (how dynamic was he to listen to, nenea ka pepeiao ke hoolohe aku). Lohe au inchincui mai William I. Kanakamui mai
how impressive to listen to). Yesterday I heard from William I. K. [redacted].

pili ana no Samuel E. Woolley ina hele oia i Hauula a ina hiawoe ana o na keiki about Samuel E. Woolley if he went to Hauula and if he found the boys and girls sleeping iloko o ka mala ko, aole oia nuku aku. Olelo oia, "He poc keiki wale no keia. in the cane field, he wouldn't scold them. He would say, "These are only children. Hookuu ia lakou no ka mea ua wela (ua wela)!" Olelo mai o Kanakanui Leave them alone because it is hot (it is hot)." Kanakanui said oluolu no kela haole (ae, oluolu, pololei). Ma ka walaau, maikai, that haole was kind (yes, kind, correct). His Hawaiian was good, poweko i ka olelo Hawaii. Puka maikai ka olelo Hawaii (puka maikai), was fluent. His Hawaiian was good (was good), meheala, Hawaii maoli (Hawaii moli, Hawaii maoli, leo Hawaii, leo Hawaii, a... if no more a native Hawaiian (real Hawaiian, real Hawaiian, Hawaiian in voice, aloha no.) Mahea i halawai o na kanaka o ia wa?

how nostalgic.) Where did the people meet at that time?

GK: A oia manawa aole i ku keia luakini. Kahi i ku nei ka halelaa e keia manawa,

GK: The chapel now was not existing then. /~~Afterwards there was a temple~~ /~~where the~~ /~~there~~ /~~is~~ /~~at this time,~~ he luakini maleila. Malaila ka olelo o Iahova. Hoi mai o Woolley There was the chapel. There was probably the word of Jehovah. When Woolley came nana no ka hale ma'u, hale ma'u nui, a ilaila na hoahanau i pule ai, he built a thatched house, a very large thatched building, and there the saints (i halawai ai) i halawai mau ai. worshipped (met) met often.

CK: Mahope aku kukulu ia e hale-pili, hale papa maoli (papa maoli) na ka wahine

CK: Afterwards was erected a frame building, a real frame building (General Frame building) e ku nei ka halelaa (e ku nei ka halelaa).

the temple now stands (where the temple now stands).

GK: La kahi o keia hale, ku ka hale, ewalu, eno hanoli, pihia, ke pihia ewalu hanoli.

CK: Where the temple now is, stood this building with a capacity of from 600 to 700,

A ma ka wahi e ku nei keia halelaa maluna o kela kahua, ku ka luakini.

Where now stands the temple on that knoll stood the chapel.

CK: I ka manawa i hoolea ia i kela kahua o ka halelaa, incinei ne oe i Laie nei?

GK: At the time the temple site was dedicated were you here in Laie then?

(ae, i Laie nei). Maopopo oe ka moolelo pili ana ka hoolaa ana i ke kahua (yes, at Laie then). Do you know the incidents relating to the dedication of the site i ka halelaa? (A paa kena mau moolelo iloko ou). Owai ka mea i hele mai for the temple? (The story of those incidents are in me). Who came here e hoolaa ai i kela kahua?

to dedicate that site?

GK: O Iosepa Kamika. Kona nua la hope kein. . . (Hele mai oia) hele mai oia.

GK: Joseph F. Smith. Those were his last days . . (When he came) when he came.

Kukuhii no paha ka Uhane (hoounui oe i kou leo); kukui no ka Uhane no ka mea The Spirit directed him perhaps (increase your voice); the Spirit directed because hoouna ia mai oia. Aole ku ka halelaa. Misiona wale no oia.

he was guided here. The temple was not in existence then. He had been a missionary only.

CK: Nui na manawa i hele mai oia e noho ma Laie.

CK: He came to stay in Laie many times.

GK: Nui, nui na manawa. (Aloha maoli no kela kanaka o ka poe Hawaii.)

GK: Many, many times. (That man really loved the Hawaiians.)

Aloha oia i ka poe Hawaii, na makuahine, na makuakane, aloha oia (oluolu) He loved the Hawaiian people, the mothers, the fathers, he loved (he was kind) oluolu, oluolu. Polopeka, polopeka ka humolelo Hawaii; puka pono ka humolelo kind, kind. He was a "professor, professor" in the Hawaiian language; his Hawaiian was . . .

CK: Loihi no Kona noho ana nawaena o na Hawaii (loihi loa no Kona noho ana).

CK: He lived a long time among the Hawaiians (long was his stay among them).

Oe, kekahi i hele ai a noho iloko i Loko Paakai, kou ohana?

You, your family were among those who went to live in . . . ?

GK: A, ko'u ohana, ko'u kupunakane, ko'u Mama, ko'u Papa, o wau hookahi

GK: Ah, my family, my grandfather, my mother, my father, I was the only one
ka lakou i lawe ai. Ka wa i hoolaa ia o kela halelala . . . (1893) 1893
that they took. The time the temple (in Salt Lake City) was dedicated (1893)
(ileila oukou?) ileila makou. Kaheia mai o Iosepa Kamika kona mau la opipio
(were you there?) we were there. Mills a young man Joseph F. Smith called
i ko'uuku, kekahī poe lunakahiko o Laie ia manawa. Nana ka hoolile ana,
my grandfather, some other elders of Laie at that time. We assumed the cost,
na ka Ekalesia ka uku-moku (a hiki, a hiki i Loko Paakai) i Loko Paakai.
the church paying the steamer fare (until, until Salt Lake City) to Salt Lake City.

CK: A hoi mai, na lakou i uku ka uku-moku e hoi mai (hoi mai). Owai na ohana

CK: On your return, they paid the steamer fare for the return (the return). No families
i ne'e aku i Loko Paakai?
did move to Salt Lake City?

GK: O, ke poina nei, nui (Kekuku ma) Kekuku ma, Kekuku, (Kekausha ma) Kekauoha,

GK: Oh, I am forgetting, many (Kehu'u's) Kehu'u, Kehu'u, (Kekene'e'e) Kekauoha,
o, nui, nui, o Keau, Naumahina, (John Broad) Apuakehau, o John Broad,
oh, any, any, many. O Keau, Naumahina, (John Broad) ayumehau, John Broad,
Johnnie Broad (kela ohana o Broad) kela ohana o Broad . . . nui kekahī mau ohana
Johnnie Broad (the Broad family), the Broad family . . many other families
(Ua poina, ua poina. A o Lua ma) Lua, ae, Lua ma, ae, Lua. There are some
(You have forgotten, forgotten. The Lua's) Lua, yes, the Lua's, yes, Lua.
There are some more yet. Na lunakahiko o ia manawa. Ka wa i ho'e mai o Iosepa Kamika
more yet. The elders of that time. When Joseph F. Smith came
i kona mau la opipio, kona mau la opipio ma o'o keia poe. Ne eia i pili ai,
in his younger days, in his younger days these people were mature. They were
a noho me lakou, a kokua ia lakou, kona mau la opipio.
and he stayed with them, helped them, in his younger days.

CK: Ka manawa i hana ia i keia halelaa ineinei no oe? O oe kekahī limahana i . . .

CK: ~~When the temple was under construction were you present? Were you one of the employees . . .~~
(i hana ia kela hale? Aole) O Hamana.

(that put up that building? No) Hamana(older brother).

GK: E, O lakou na limahana (kou keikuana), ko'u poe keikuana (lakou . . .), kahea ia lakou.

GK: ~~Yes, they were the employees (your older sibling) w/ older sibling (they . . .)~~
they were called.

CK: Hoomaopopo 'ela oe ka moolelo o ka halelaa o ka wa i hana ia, a hapalua paha

CK: ~~Do you recall that incident relating to the building of the temple, when they were perhaps halfway~~
ka paa i ka hale, aole papa, aole hiki ke loaa ka papa mai Honolulu mai

~~in the construction of their building, there was no lumber, the lumber not being available in Honolulu~~

(ae, yeah, yeah) no ka mea e kaua ana i kela manawa (he kaua he kaua ana

(yes, yes, yes) because a war was going on at that time (America was at

o Amelika). Hele ka papa i ka aina o Europe (Europe). Nele loa o Hawaii

war)? ~~Lumber was going to Europe (Europe). Hawaii was seriously lacking~~

i ka papa (nele, nele i ka papa) A lohe oe i kela moolelo i ka pule ana

in lumber (was short, short of lumber). Did you ever hear of that incident with reference

o Ralph Woolley ia ke Akua e noi ia ke Akua e haawi mai i papa?

to Ralph Woolley's praying to God and asking God to provide lumber?

GK: Pololei kena mau moolelo. Noi o Ralph Woolley i na luna iloko o ka Ekalesia

G : Those reports were true. Ralph Woolley asked the elders of the Church

hookahi wale no alahele ia kakou e hui kakou, lokahi, noi ke Akua

to unite, for that was the only way out, being united, asking God

e wehi ia mai ka puka e loaa ai ka papa e ku ai o keia hale (a pehea maila?).

to open the way by which might be obtained the lumber to complete that buil
~~(what happened?).~~

Ae, ae, na luna apau.

Yes, all the elders agreed.

CK: Pehea i loaa ai i ka papa? (a, e?) Pehea i loaa ai i ka papa? Pehea,

G : ~~How was the lumber obtained? (why?) How was the timber obtained?~~

maopopo oe i ka moolelo? (Aole au i maopopo loa i na mea o ia mau manawa.)
 do you remember that incident? (I don't remember too well the particulars in
 those times.)
 Maopopo oe ka manawa i ili ai kela moku¹? (Oh, yeah, ma . . .) Hoike mai oe.
 Do you remember the time that steamer went aground? (Oh, yes, at . . .) You tell.
 (Yea, yea, ili kela moku i . . .) Mokuauia, (Mokuauia, piha me ka papa, piha.
 (Yes, yes, the steamer grounded at . . .) Mokuauia (Mokuauia, loaded with lumber,
 loaded.
 Paa; kii ana makou e huki) Aole hiki. (Aole hiki.) Paa. (Ua lawe ia mai i ke
 kai
 (Grounded: we attempted to sail it off) Mokuauia. (Mokuauia). Think. The men had
 pushed it
 a ili iluna o ka pae ili. Ua paa loa. Ka moku, ka papa, na mea pau loa,
 and it was grounded on the reef. Really stuck. The steamer, the lumber, the
 whole thing,
 weihō maleila. A oia ka papa i kukulu ia kela halelāa. Pololei, pololei,
 rested there. And that was the lumber used to complete that temple. True, true,
 mahalo wau i kou kamailio ana kela. (Pololei kela.) Hoike kela ia kakou,
 I thank you for bringing this up. That is correct.) That is evidence
 lohe o ke Akua i ka pule (lohe) o na hoano. Hoolohe o ke Akua.
 that God hears the prayers (hears) of the saints. God hears.
 (Hoike kela ia kakou, lohe o ke Akua ka pule o na poe hoano. Ea, pololei kela.)
 (That is evidence that God hears the prayers of the saints. Yes, that is true.)
 Kekahi hoailona nui kela (aoe kela hoailona liilii). Ili kela moku.
 That was a great sign (that was no small sign). The steamer went aground.
 Olelo mai a ua loke au mai ka wahine o Ralph E. Woolley, o Romania, ha'i mai oia
 I heard Romania, the widow of Ralph E. Woolley, she said
 elua la mahope o ka pule ana o kona kane iloko o kela hale "I Hemolele"
 two days after her husband had supplicated the Lord in that chapel "I
 ili kela moku mawaena o Mokuauia (mawaena) ame Kahuku, a kii lakeu i ka pape.
 that steamer went aground between (between) Mokuauia and Kahuku,² and they
¹
 Romania Woolley, widow of Ralph E. Woolley, at the dedication of the Ralph E. Woolley
 library at the Church College of Hawaii, gave a detailed account of the story recited
 above. ²"I Hemolele" was the name given to the old chapel at Laie.

1

Romania Woolley, widow of Ralph E. Woolley, at the dedication of the Ralph E. Woolley library at the Church College of Hawaii, gave a detailed account of the story recited above.

Haawi wale ke kapena ia lakou ka papa. A mamaaku keia moku (pololei)
 The captain simply gave away the lumber to them. This ship lightened up (true) a puka ka moku, lana ka moku, a hele ka moku, a hoi i Honolulu, aole loaa and the ship escaped and the ship floated off backed off and went to Honolulu without sustaining i kekahipilikia o ka moku (aoles loaa). A lawa ka papa (a lawa ka papa, pololei) any damage to the ship (not at all). There was ample lumber (ample lumber, true) a hiki i ka pau ana o ka halelala (pololei kela mau moolelo). Ku ka paila o ka papa. to last until the temple was completed (those incidentally are true). There were piles of lumber. I ka manawa i hoolaa ia ka halelala ileila no oe? (Ae, ileila au . .)

At the time the temple was dedicated were you there? (Yes, I was there . .)

Owai ka mea i hele mai e hoolaa i ka halelala?

Who came here to dedicate the temple?

GK: O ka pelikikena o Iosepa Kamika (aoles paha, ua make o Iosepa Kamika).

GK: Pres. Joseph F. Smith (likely not, for Joseph F. Smith was dead).

O, yea, ua make o Iosepa Kamika, ke poina nei. (President Grant).

Oh, yes, Joseph F. Smith was dead, I am forgetting. (President Ulysses S. Grant) Oia, o President Grant. Ua make o Iosepa.

That was so, President Grant. Joseph F. Smith had already died.

CK: Olelo mai o Pres. Grant iloko o kana pule iloko o kana pule mahalo ana o Grant

CK: In Pres. Grant's dedicatorial prayer Pres. Grant thanks

ia ke Akua no kela hihi Ana i hoike iaai ia William Cluff i ka makahiki

God for the vision He manifested to William Cluff in the year

umikumawalu-kanaono-kumalima. Hele mai o Cluff e huli i wahi aina

1865. William Cluff had come to look for land

iakoakoa ia na hoahanau no ka mea ua lele mai lakou mai Lanai eia (a oia).

on which the saints might gather because they had been thrown out of ~~Lanai~~ (true) ~~Island~~, ~~Island~~.

Hiki mai maneinei. Hele mai keia misiona, William Cluff, i ka wahine e ku mai

He came here. This missionary, William Cluff,

~~came to this place~~

ko kakou hale pule keia manawa. Maleila oia. I kona hoomaka ana e pule where now stands the Laie Ward chapel. He was there. When he began to pray ike oia ia Brigham Young e hele mai ana. A hui laua me Brigham Young. he saw Brigham Young coming toward him. He and Brigham Young met. Ua lohe oe i kela moolelo? (Lohe au kela. Fololei kela.) A hoike o Brigham Young: Have you heard this story? (I heard that. That is true.) Brigham Young said: "Maneinei e kukulu ia ka halelaa o ke Akua ma keia aina." A i ka manawa "Here on this land a temple to God will be erected." When i hiki mai o Kioki Pukuniahia (Kioki Pukuniahia) i ka Jubilee i 1900, (pololei) George Q. Cannon came (George Q. Cannon) to the Jubilee celebration in 1900 (correct) olelo mai o Kioki Pukuniahia, "Aole loihi ana e kukulu ia ana o ka hale o ke Akua George Q. Cannon said, "It won't be long when a temple to God will be built ma Hawaii" (Ae, ae). Maopopo oe i kela moolelo? (Pololei kela moolelo; in Hawaii." (Yes, yes). Do you remember that incident? (That story is true; pololei kela mau moolelo.) Poe kaula lakou (poe kaula), poe aloha ia ke Akua, these incidents were true.) They were prophets (prophets), they who loved the kupaa (kupaa, paa i ka mana o ka oihanakahuna). Ai no kela mana ia kana i keia manawa (their faithful (faithful) and possessed the power of the priesthood), their power is with you and me today (aia kaua kela mana.) Ai ma ka honua nei (ai ma ka honua nei. Fololei, this (that power is with you and me). It is on the earth (it is on the earth. True, a kaua kela. Malama i kana mau kauoha aia kana mau kanawai. Hauoli noli you and I have it. We must observe the covenants and his commandments. ko kaua hui ana.)

This meeting of ours is certainly a joyous occasion).

Kou wa liilii ihea oe i hele ai ke kula?

When you were small where did you go to school?

GK: A ia manawa aele kula aupuni ia manawa, kula wale no o ka Ezelesim.

GK: At that time there was no public school, only ~~private school~~.

(Nawai i a'o ia oukou ke kakau ana, ka helohelu ana?) Na ke kumu no o ka Ekalesia,

(Who taught you children writing and reading?) Teachers of the Church.

CK: Ne kula no ka Ekalesia (ke kula no ka Ekalesia). Kula mamua, muuua ka hooftomo

CK: The school belonged to the Church (the school belonged to the Church).

The school plant before the ia ana i ke kula aupuni, ua ku ana ke kula o ka Ekalesia. Owau ke kumupoc muu establishment of the government school, that Church plant was still here.

I was the first principal i hele mai ia Laie, ka manawa i hoopau ia ke kula o ka Ekalesia (ke hoomaopopo ana)

~~occupied by the government because the church's school was closed~~ (I am recalling)

Owau ka mea i hoouna ia mai i Laie nei. A hiki o keia manawa, ke noho nei au i Laie

I was assigned to Laie. From that time I have been residing in Laie

(wonderful). Aloha loa wau i keia aina (aloha). Aole hiki ke haalele keia aina.

(wonderful). I love this land (aloha). I cannot leave this land.

GK: Keia aina aloha wau, aloha kuu aina hanau.

GK: I love this land, I love my birthplace.

CK: Maluhia no ka noho ana i kela wa (a, maluhia, maluhia). Hiki mai na la nui

CK: Living here was tranquil in those times (trampoli, trampoli). Now the holidays came

(hiki mai na la nui) nui ka puua (nui) , alala wale ka puua ma'o a ma'o

(when the holidays came) there was plenty of pigs (plenty) like another here and yonder (o pololei kela). Nui ke kalo (nui ke kalo), nui ka ai (nui ka ai).

(that is true). Plenty of taro (plenty of taro), plenty of poi, (Plenty of poi).

Pehea ka i'a o ke kai i kela manawa (i'a o ke kai. Ku ke akul¹, ku ke akule

What about fish in the sea at that time (plenty of fish. When schools, schools would come to oia manawa...) Keia manawa ano make ke kai (make ke kai) no seaha la (no seaha la

that time . .) This time the sea is somewhat dead (the sea is dead) why (why i make ke kai?) No ka puuwai o na kanaka keia manawa ua hale a pokikii (pololei).

Is this the word?) Because the hearts of the people there think money (true)

Manao wale no lakou i ke kala (ea, a maluna o ke kala ko lakou mau noenoe).

They think only of money (yes, their thoughts are principally on the dollar).

¹Scad fish

Ea, ku ke akule. Nui ka i'a, nui ka i'a, nui ka i'a.) O Hamana, kou keikuana
 (ae, ae, school wale ooce in. Plenty of fish, plenty of fish, plenty of fish)
 Hamana, your older brother, (Hamana) oia ke kanaka lawaia kaulana o Laie (kaulana o Laie).

(Hamana) he was the famous fisherman of Laie (famous of Laie).

Kekahi keikuana o Logana (ae, ae, o laua na poo lawaia. Aloha no ka aina, ae ..)

Another older brother was Logan (yes, yes, the two were head fishermen.

What nostalgia for Laie, yes?)

CK: Inehinei, olelo mai o Kanakanui ia'u (ae, inehinei) kona makuakane he kanaka
 lawaia.

CK: Yesterday, inehinei (ae, yes, yesterday) his father was a fisherman.

Lawaia wale no keia wahi o Laie, Laie-maloo. Nui ka i'a (nui ka i'a),

No fished in those waters of Laie and Laie-maloo. Plenty of fish (plenty of fish).

nui hewahewa ka i'a (pololei kela, pololei. Kona makuakane he kanaka lawaia,

fish galore (that is true, true. His father was a fisherman,

he kanaka lawaia.)

was a fisherman.)

Pehea maopopo 'ela oe i kekahi mau olelo noeau o kakou o Hawaii?

Do you still remember some of our Hawaiian wise sayings?

GK: Poina (ua poina) poina, poina.

GK: Forgotten (forgotten) forgotten, forgotten.

CK: Pehea ka oli ana? (ke oli ana?) Ke hoomaopopo nei oe i ka oli ana,

CK: What about a chant? (a chant?) You know how to chant,

a oli paha oe a paa kou oli iloko nei.

you may chant so your chant will be recorded here.

GK: Sings a Hawaiian song.

GK: Sings a Hawaiian song.

CK: He himeni kela (he himeni kela). He mele kela. Ae, eleu no, paa no oe

CK: That is a song (that is a song). That is a song. Yes, you are talented,

i ka mele o kakou (auwe hoi).

our songs (Oh, my!)

GK: Chants.

GK: Chants.

CK: Maikai kela. (Ua pau) Heaha ka manao o kela oli? (Hea? ke mele no Hiiaka)¹

CK: That is good. (That is all) What does that chant say? (What? this chant is about Hiiaka)

no Hiiaka. (Oia ka manao o kela mele). Nawai ia a'o aku ia oe i keia mau mele?

about Hiiaka. (So that is what the chant is about). Who taught you this chant?

Nau no i imi ai (aole, ua ike pono o Moke Nakuaau?) Aole au i ike ia Nakuaau.

Did you yourself learn it (no, did you ever know Nakuaau?) I never knew Nakuaau.

GK: He mea hoopaa moolelo oia, a nana i haawi mai i keia wahi apana pepa.

GK: He was a story teller, and he gave me a written copy.

"A pehea ka leo o keia mea?" A nana i haawi mai i ka leo. Oia ka leo,

"What is the voice for this chant?" And he says no the voice. That is the voice,
oia ka leo.^{no} Aole he nui.

that is the voice. He did not share too much.

CK: Pela i ike ai o Frank Woolley i ka oli. Nawai i a'o ai ia Frank Woolley i ka oli?

CK: Thus did Frank Woolley learn to chant. Who taught Frank Woolley how to chant?

GK: Nawai, e, na wai? Ike ke oli, ike ke oli, ike ke oli.

GK: Who I wonder? Knew how to chant, knew how to chant, knew how to chant.

CK: Ike oia na olelo wahapaa o kakou.

CK: He also knew our play or josh language.

GK: Ike, a oia wale no, oia wale no ke keiki pili mau me na keiki Hawaii.

GK: He knew, only he, for he was the only hanile youth that was always with Hawaiian youths.

Ralph Woolley, aohe oia (e pili), aohe pili mau. A o Frank pili mau oia.

Ralph Woolley, he was now always (inimate) intimate with them. Frank, he was always intimate.

Oia kona mea ike i ke olelo Hawaii. Polopeka i ka olelo Hawaii iaia.

That is how he learned Hawaiian. He was a "professor" of the Hawaiian language.

¹Was the sister of the goddess Pele

CK: Ina walaau mai, meheala Hawaii maoli (Hawaii maoli, Hawaii maoli).

CH: I lu talao he could do if he were a native Hawaiian (native Hawaiian, native Hawaiian.)
Hiki ke walaau ma na ano walaau like ole (na ano walaau like ole).

He could converse in different modes (in different styles).

Paani no, wahapaa no.

He could josh, he could banter.

CK: Paani, i ka wahapaa oe, oia mau mea. Ono. Aloha loa. Pili mau.

CK: He could josh, he could banter, using such patterns. How sweet. I love him
a great deal. We were always together.
Hele auau kai. O Ralph Woolley, aole like me Frank. Oia no ke keiki i hoouna ia
We would swim in the sea together. Ralph Woolley, he was not like Frank.
He was the son who was sent
o kona Mama i ke kula nui.

by his mother to attend college.

CK: Kahi kanaka maikai kela o Ralph Woolley. Lilo oia i pelikikena o ka halelaa,

OK: That man, Ralph Woolley, was a fine man. When he became the president of the
temple,
owai kana mau hoakuka i kii ai? He mau kanaka (mau kanaka). Akahi no
when did he select as counselors? The Hawaiians (the Hawaiians). The first time
i loaa he mau kanaka hoakuka, o maua me Wallace Forsythe. Maua na keiki Hawaii
the counselors were natives, I mo Wallace Forsythe. We were native Hawaiians
(na keiki Hawaii) i lilo ai (maikai, maikai) i hoakuka no ka pelikikena
(native Hawaiians) that became (good, good) counselors to the president
(pololei kela) a hoouna ia maua i Loko Paakai, a malalo o ka lima o ka
(that is true) and we were sent to Salt Lake City, and under the hands of
pelikikena o ka Ekalesia loaa ia maua i keia mana sila (mana sila).
the president of the Church we were given the sealing power (sealing power).
Akahi no i loaa o ka Hawaii. Ia Ralph Woolley, hookiekie ia o na Hawaii.
That was the first time such power had ever been given to Hawaiians. Through
Ralph Woolley, Hawaiians were recognized.

Kela kanaka o Ralph Woolley hilina'i loa oia i ka Hawaii, aloha maoli oia.

~~That man, Ralph Woolley, had great faith in his Hawaiians, and really loved them.~~

(Aloha). Ina pilikia i kekahi Hawaii, hele i ka hale hookclokolo,

(Aloha). If some Hawaiian got into trouble he would go to the court,

maleila no o Ralph e hele ai (pololei kela, aloha oia) i pilikia ole lakou ia ke
kanawai.

there would be Ralph (that is true, he was full of love) to help so they
would not go to prison.

Hele o Ralph maleila, kokua. Ko Ralph ano kela (pololei kela; oia kona ano).

Ralph would go there to help. That was Ralph's nature (that was true; it was his
nature).

Kanaka kokua maoli (maoli) i na Hawaii (haahaa kona naau).

He was a real benefactor (real) to the Hawaiians (his was a humble spirit).

Einei, makomake no wau e hoopaa ke ano o ka poe, ke ano o na Hawaii mama (aha?)

Say, I want to record a custom of the people, a custom of old Hawaii (what is it?)

Ina hui i kekahi mea i kekahi mea, hoomaka laua ina he wahine, hoomaka lakou e kuwo,

If a person rejoined another and if they were women, they would begin to wail,

aale anei? (Oia) Aole keia he u ana, he kuwo, kuwo. Iloko o kela kuwo ana

wasn't that so? (It was so). This was not merely showing grief but crying
unashamedly. In their weeping

hoike lakou e pili ana ko lakou noho kamalii ana paha, ko lakou opiopio,

they would recount their childhood days perhaps, or the days of their youth,

a ina hala o kekahi ohana, puka mai ka inoa o ka ohana i make ai, aale anei?

and if someone of the family had recently died, the name of the deceased would

emerge, wasn't that so?

(Pololei. Lohe wau kela. Aole ike maka, aka lohe au i kela mau moolelo).

(True. I have heard of that. I haven't seen only heard of those customs).

Ina hele makou i Maui, owau me ka'u makuahine, a hui alu me kekahi poe maleila

If we went to Maui, my mother and I, and would meet some member of the family,

a lele ai a paa kekahi i kekahi, a iloko o kela paa ana, puliki ana, uwe,

each would embrace the other and in their embrace they would weep out loud

nui ke kuwo (pololei kela). Ke ano kela o ka Hawaii maoli. (Ke ano kela maoli

cry out loud (that was true). That was a real Hawaiian cu-

o ka Hawaii, paaaku paa mai, i kuwo, kuwo) Ke ano kela o na Isaraela manua.
 In aadi mo i ka hawaii, oia, oia, oo wyding, oo wyding) That was a custom,
 practice of the Israelites of /
 Ina heluholu i ka Paibala (ao, ae, ke ano kela i ka Isaraela i ka manawa manua, oia)

If we read the Bible (yes, yes, that was a custom of the Israelites of former
 times, which was so)
 Hoike ana keia o kakou, mai, mai ka lahui mai o Isaraela (pololei). Nolaila,
 This indicates we are from, from the nation of Israel (true). Therefore,
 hana kakou na mea o na Isaraela i hana ai (ae, hana kakou).

we would do what the Israelites did (yes, we would do).

Pehea o ka oki poepoe? Ua oki poepoe oukou ko oukou wa liilii?
 ia

What about circumcision? Were you males circumcized when you were small?

GK: Oki poepoe no. (Na wai i oki ia oukou?) My tutu, akamai (me ka pahi,
 C.: We were circumcized. (Who circumcized you males?) My grandfather, who was
 skilled, (with a knife,
 aole me ka pahi maoli?) Me ka pahi (aole me ka ohe?) Aole me ka ohe
 not with a real knife?) With a knife (not with a bamboo?) Not with a bamboo
 (me ka pahi maoli) me ka pahi maoli. (Owai kou tutu i hana ai?)
 (with a real knife) with a real knife. (What tutu of yours did it?)

O ko'u tutu o Kaleohano (Kaleohano) ame ka tutu ma ka aoao o ka'u wahine.

My grandfather Kaleohano (Kaleohano) and a tutu on the side of my wife.

Ua male maua i kela manawa, a hele mai kela tutu o ka'u wahine.

We were married at that time, and this tutu of my wife came.

"Pehea, ua oki ia ko kaua mea?" "Aole, aole oki ia." "Makemake no wau e oki.

"Have you been circumcized?" "No, not circumcized." "I want to do the cutting."

Ae no oe ma'u e o'i aku?" Me ke akahale o: e oki ni me ke pehi. (Kahe wale no,

Do you agree that I do the cutting?" You had to cut with extreme care, (Kahe wale no,
 kahe wale no?) Kahe wale no. (Eha?) Aohe eha. (Pehea ka laau i hana ia
 slit only?) Slit only. (Did it hurt?) No pain. (What kind of

i pau ai ka eha?) Aole eha, aole eha (oia?). A kela ili owaho oki ihola.
 was applied?) No pain, no pain (was that so?) The foreskin was slit.
 Komo kekahi ohe (iloko) maloko, a puni, a huki i ka alualu, a oki me keia nei,
 A hukuhue was inserted (inserted), the foreskin drawn out, which was slit. This was
 a hemo 'ela ke poo (a pau no) a pau. Hele a ola, hemo kau poo iwaho.
 the
 and head came out (all done) and done. Upon healing, the head would stay out.
 (Ke ano kela . .) A oia ka oki ana.

(That was how . .) That was how the circumcision was done.

CK: A pehea, ina hele i kekahi oukou i ka halawai **hoolewa** ina hoi mai ou'ou,

CK: What, if any of you went to a funeral, if you people came home afterwards,
 heaha ka mea a oukou i hana ai?

was there anything done to you people then?

CK: Plikai (pikai), pikai. Aia he pola, pola (pola wai), he pola wai mawhoh ae ka
 puka.

GK: Sprinkled (sprinkled) sprinkled with salt water. A bowl, a bowl (a bowl of
 salt water) a bowl of salt water was outside the
 Ku ma kahi o ka alapii. Hanua kou komo ana mai a kii ka mea (pikai) a pikai. Dear

You stopped at the steps. Before you entered someone would (sprinkle) sprinkle
 salt water over you.

CK: O kela, i ka wa o Mose, o loae ke kaula, oia kekahi, kekahi ne a lakou i hana ai.

GK: That was done in the time of Moses, Moses the prophet, which was one of their
 practices.

Ina hele ke kanaka a pili i ka mea make, ua haumia ke kanaka. Nolaila,

If a person went near the dead, that person became defiled. Therefore,
 e hana ne ka paakai i pau kela haumia. Hana kakou e like me na kupuna i hana ai
 to remove the defilement salt water was sprinkled. We did the things our ancestors
 Pikai (pikai) did
 i ka wa o Mose, a pikai. (Loaa maila kela ike ia oe)./ A ina loaa ka i'a,
 in the time of Moses, and sprinkled. (You have that understanding) Sprinkled
 (sprinkled). And if fish ~~was caught~~,
 ina puni ke akule, ka i'a mua, heaha ka mea a lakou i hana ai?

if a school of akule were caught, what did they do with them?

CK: O kela i'a mua, ka poo-lawdia kahoa ja mea ka i'a mua e kono am i ka u'ou,

GK: That first fish, the head fisherman would direct that ~~the first fish caught is thrown away~~

a paa, a haawi mai ia i ka poo-lawaia, a na ka poo-lawaia e lawe i kai, iwaho, and scourged, was to be brought to the home Isaraela, and the head ~~Isaraela~~ would take it outside into the sea, (lawe i ke kai) lawe i ke kai me ka waapa nohoi, me ka waa, a i hiki iwaho (take it out into the sea), take it out into the sea with a rowboat or canoe, until outside i na moku (kiloi) kiloi, "Eja, eia ka oukou makana. Mai hoonele mai i ka aina."

~~the point (would throw) and would throw it into the sea, saying, "Here is your gift. Don't deprive the land."~~

CK: Ua haawi mai ke Akua ia na kupuna o kakou, o Isaraela, keia kanawai ka mohai

CK: God gave our ancestors, the Israelites, the law of sacrifice

(mohai). Ka holoholona mua, ka hua mua o ka mahiai ana, mohai kela no ke Akua. (sacrifice). ~~The firstlings of the flock, the first fruits of the field, were (Pela no ka Hawaii). (Mohai kela) sacrificed to God. Pela no ka Hawaii. Ka i'a mua, he mohai kela. Mai ka Isaraela kela.~~

~~Thus were the Hawaiians. (Thus were the Hebrews). The first fish, that was to be sacrificed. (That was sacrificed). That came from A, ia ka po e i hele mai i Hawaii, hoomaewaewa lakou (hoomaewaewa) Israel.~~

The foreigners that came to Hawaii, they ridiculed (ridiculed)

i ka Hawaii poe. "Keia mea, hoomanamana wale no." (Pololei oe).

the Hawaiians. "This practice is only a superstition." (You are right).

Aole lakou ike (aole lakou ike) ke ano o na kupuna, Isaraela (Isaraela).

They did not understand (they did not know) the ancient culture of Israel. (Israel). Mohai kela (mohai kela, pololei). A ina mohai ka puua kii ka puua,

~~That was sacrifice (that was sacrifice, correct). And if a pig were sacrificed,~~

ina eleele, eleele apau (eleele paa). A ne ai, ka mea i ai ole, kanu ia

say a black pig, it had to be completely black (all black). When eaten, what was left over, was buried iloko o ka lepo. Ai oe a pau, aiole i na mea koe, kiloi ia iloko o ke kai,

in the earth. You ate all, or what was left was thrown into the sea,

aiole kanu iloko o ka lepo (kanu iloko o ka lepo, pololei kela).

or buried in the ground (buried in the ground, that was true). wale

Oia ke kanawai. (Aole kiloi ka iwi ma'o) Ka wa o Mose

That was law. (The bones were not to be scattered here and there). ~~On the day of Justice~~

wa o na poc Isaraela, mohai lakou i na holoholona. Ai ia keia holoholona a pan,
in the days of Israel, they sacrificed animals. These animals had to be consumed
aoe kiloi ia. Ka hipu paha, ka pipi paha, i loaa i kekahi kina, hoole ia.
no portion thrown away. A sheep, a cow having some defect was rejected.

Pela no na Hawaii. Lawe ia ka puua maikai, ka mea ee mohai ai.

Thus were the Hawaiians. A pig to be sacrificed had to be perfect.

Ano like loa kela me kakou (ae, like loa, pololei). Kekahi, i ko kakou
They were somewhat like us (yes, very much like us, true). Besides, when we
kanu ana i ka mua, ke kalo, heaha ka mea a kakou i hana ai? Heaha ka mea
planted banana, taro, what did we do first?

What did

a na kupuna i hana ai manua ke kanu ia koia mau mea, aale anei i pule lakou?
our progenitors do first before they did the planting, didn't they pray?
(Pololei, pololei; pule lakou no keia mau mea ai). Ina hele i ka lawaia,
(True, true: they prayed for the success of the crops). If they went fishing,
e pule mua (pule mua). A ina loaa ka i'a hoomaikai ia o ke Akua
they prayed first (prayed first). And when they caught fish, they thanked God
(hoomaikai ia ke Akua, pololei kela). O keia manawa, ka poe he ai'a maoli
(thanked God, that was true). These times, people are irreligious
(ai'a, ai'a, pau ka noonoo Akua; aole, ai'a, pololei, ai'a ka poe)

(irreligious, irreligious, no thought of God, no, irreligious, correct, the
people are not spiritual) pono ai wale no (pono ai), aole lakou noonoo ia ke Akua (pololei kena, pololei
they simply eat (simply eat), without remembering God (that is true, true).

Ike 'kula au i ko makou poe, aole pule, aole hele i ka pule, hele ma'o a ma'o)
I observe my associates, they don't pray, don't go to Church, just wander here
Puni le'ale'a wale no o keia hanaua, puni le'ale'a (hanaua puni le'ale'a).
This generation is devoted to hedonism, hedonism (a hedonistic generation).
Imi wale no lakou na mea e olioli ai (e ola ai ka noho ana), i ka noho ana
They seek only after the comforts (the comforts of life), the comforts of life

Aole lakou i ike keia mea ka mahalo ana i ke Akua (hoomaikai ana i ke Akua,
They don't know what it is to thank God (to thank God,
pololei, pololei kela. Maikai, maikai)
true, that is true. I am enjoying this dialogue).

A maaneinei oukou i noho ai (ae). Kou wa ano nui mai hele oe i ka hana (ae),
Here you people lived (yes). When you were grown you went to work (yes),
hana hea? (Hana o ka mahiko). Heaha ka hana? (Kamana, kamana, a na hape
where? (Worked for the plantation). What kind of work? (carpenter, carpenter,
lilo i luna, hele luna). Heaha kau mea i kamana ai, na papa'a hale no?
and afterwards, foreman, foreman in the fields). What did you build, houses?
(flume) na auwai (na auwai, na flume, mai kekahia aoao a kekahia aoao).

(flume) flowers, (flume, flume, flowers out of the field o the other side).
O kela manawa maikai kou wawae (ae, kela manawa maikai ko'u wawae).

At that time your foot was normal (yes, at that time my foot was perfect).
Peheia? (Walawala wau i ke alapii, walawala au i ke alepii a (haki) haki
What happened? (I fell down the steps, fell down the steps (and broke) broke
keia wawae nei, ke ku'eku'e (a hiki i keia manawa). Keia manawa pau 'hola,
maikai.
this foot, the ankle (the impairment continuing until now). This time it is
all right.
Heaha ka hana o Hamana i kela manawa?

What did Hamana do at that time?

GK: Hana ku makahiki, mahiko, ea, hara mahiko. (Oia kekahia limahana o ka halelaa

GK: Worked yearly on the plantation, on the plantation. (He was also an employee
at the temple
i ka manawa i ku'ulu ia ka halelaa?) Oia kekahia limahana o ka halelaa.

when the temple was under construction?) He was one of the employees at the
temple.
Likeke, kona mua ae, limahana no ka halelaa. Poe kahea ia. Kahea o

Luke, who preceded him, was also an employee at the temple. Pres. Samuel E. Woolley
Pres. Samuel E. Woolley i na hoahanau e kokua, kokua i ka halelaa.
male
Pres. Samuel E. Woolley called the members to assist,

CK: Mahea i kanu iaai kou kupukane o Kaleohano? (I Laie no) Aihea kona iwi?

CA: Where was your grandfather, Kaleohano, buried? (In Laie). Where are his bones?
(Ai kona iwi. .) mahope aku o ka halelala? (Mahape aku o ka halelala; malaila,
(His bones are . .) behind the temple? (Behind the temple, there,
ai mahape o ka halelala). Ai mauka o ka halelala, ai malaila no ka hale o ko'u
behind the temple). Behind the temple, there was the home of my
kuku o Kaleohano. A kanu ia no mahape o ka halelala. A pehea kou makuakane?
grandfather, Kaleohano. He was buried behind the temple. What about your
father?
Mahea oia i kanu ia? (Pau no lakou maleila.) He wahi pohaku wale no kela
Where was he buried? (There at the same place.) That area is all stone
(ae, pohaku). Pehea ke eli ana o ka lua? (Ma kekahī mau wahi naikai no
(yes, stone). How were the graves dug? (Some spots are good
a waiho ia ia mau wahi no ka poe make, na hoahanau make, a kanu ia lakou.
and such areas were set aside for burials of the saints.

Akea, nui kahi e kanu iaai.

The area was spacious and there was plenty of space in which to bury.

CK: Nawai i eli ai i na luawai o Laie? (O McCandless) na McCandless.

CK: Who drilled the wells in Laie? (McCandless) Link McCandless.

(Eleu mai oia me na poe eli. Na McCandless. Oia ka loaa ka wai o Laie.

(He, assisted by his drillers, was enterprising. McCandless did it. That is
how Laie was provided with water.
Hoamanao no oe i ka wanana o Josepa Kamika i ka wa i haal-le ai kekahī poc Hawa'i

Do you remember the prophecy of Joseph F. Smith uttered when the Hawaiians
kekahi poc rai Laie mai i hole aku lakou haalele ka aimi? Hoamanao'ela oe
when some were leaving Laie, when they left the land? Do you remember
i kela olelo o Josepa Kamika? Heby kana men i walihi ai pili i ka leilani?
what Joseph F. Smith uttered? What did he say relative to this land?

GK: ^{Oia} Walasau i kā poe Hawaii i ka aina, "Mai hiaalele oukou i ka aina" ("upu ae ke wai

GK: He said to the people on the land, "Don't you people leave the land" ("water
mai, upu ae mai") "a hiki mai ana o ka la e lilo ana keia aina, aina huaf ae
will gush forth") . . . "for the time will come when on this land, water will
ka wai mai keia aina. Keia mau kula pipi holoholona, e hiki mai ana ka manawa
gush forth from this land. These cattle ranges, the time will come when they
e paa ana i ke ko." Aole ko ia manawa, aole ko. Kaahele mai ka pipi. (Gia)
will be covered with cane." There was ^{no} cane then. Cattle roamed over it. (Was
that so?) "Keia mau aina waiwai, hiki mai ana keia poe paina (pine) e ulu ia manei,
These rich lands, the time will come when these pine trees (pine) that are
growing here, pau ana lakou i ka hu'e ia, a lilo keia aina he aina mahiko no ka Ekalesia.
will all be uprooted, and this land will be planted to sugar cane for the Church."

CK: Aole oia i olelo mai "e ne'e ana na kumulaau o ke kuahiwi ilalo nei"(a, oia)

CK: Didn't i say, "the trees of the mountains will seed down here" (yes, that is it)
Panoa wale no keia wahine mamua. "E ulu am na kumulaau (na kumulaau, pololei)

Then this land was barren. "The trees will grow (the trees, correct)
ma keia aina (e ulu mai ana na kumulaau, hua me ai)" "E hele mai ana na manu
on this land (the trees will grow on this land and fruit)" "The birds will come
(na manu) e noho ana maluna (maluna o keia mau kumulaau) keia sau kumulaau"
(the birds) and nest on (on these trees) on these trees"

(Pololei kela, kona wanana ana. Mamua kela, mamua ka eli ia na wai o keia wahine)

(First to rise, it was his prophecy, that the long before wells were drilled
on this land)

Mamua ka eli ia ana o ka wai (wanana o Iosepa Kamika) wanana o Iosepa Kamika.

Before these wells were drilled (Joseph Smith prophesied) Joseph F. Smith

CLINTON KANAHELE INTERVIEWING
JAMES FAY LINDSEY, AT LAIE, OAHU
JUNE 7, 1970

Interloper ()

C.Kanahele: Kau mea i olelo mai ia'u inehinei pili ana kou wahi hanau,

C.Kanahele: Those things you told me yesterday pertaining to your birth place,

e hoike mai oe ia'u. Kou wahi hanau ua paa iloko nei, keia mea,
you recite to me. Your place of birth is recorded in here - this thing -
kau mau mea i deло mai ia'u (ua paa iloko) paa iloko. Aole olelo oe
those things you told me (have been recorded) have been recorded. You must
ma ka olelo haole, aole namu mai (aole namu), ma ka olelo Hawaii
not
speak in English, don't speak in English (don't use English), only in Hawaiian
ka olelo a kaua e walau ai.

as we are now conversing.

J.F.Lindsey: Nana ae ko makou wahi, ko makou wahi, ano'e ko makou wahi.

J.F.Lindsey: Observe our place; our place, our place is unusual.

Ina oe e nana ia kou ano, hoalike ka poe me kekahi poe a lakou i ike ai
If you have a certain peculiarity, the people will compare you with some
people they had observed
mamua loa, a kapa ia kela inoa paewaewa, kau maluna, kou inoa ia
long before, and you will be given that nickname, and once placed on you
it will be your name
a hiki kou make ana, haalele keia honua. Aole kou inoa maoli,
until your demise, until you leave this earth. Not your own name.
he inoa paewaewa. Kekahi ko makou . . (Kou inoa Hawaii, heaha?) O Kimo no,
but a nickname. Some of us . . (What is your Hawaiian name?) James,
Kimo Pe. (Kau makuahine he Hawaii piha, aiole hapa-haole?) Hawaii piha.
James Fay. (Was your mother a full-blooded Hawaiian or half?) Full Hawaiian.

CK: Kou makuakane, he haole?

CK: Was your father a haole?

JFL: Ko'u makuakane koko haole loa (ke'oke'o no). Like loa me Sproat.

JFL: My father was almost all haole (fair skinned). Very much like Sproat.

Ike oe ka old man Sproat? Ua like loa me kela, oia old man Sproat.

Did you know the old man Sproat? Very much like that, that old man Sproat.

Kela haole, oia e hookapa ia'u he keiki nana. Makemake oia e hookapa ia'u

That haole wanted me to be named a son for him. He wanted me to be named

he keiki nana. E noi ko'u makuakane. Mea mai nei i ko'u makuakane,

a son of his. He asked my father. He said to my father,

"E kupono haawai mai oe kela keiki na'u no ka mea he keikimahine wale no ka'u

"It is proper that you give me that boy because I have only daughters."

apau loa." (I Kawaihae keia?) No, (i Waimea?) ia Waikii. (Wahi malaila

(Was this at Kawaihae?) No, (at Waimea?) at Waikii. (There at that place

lakou i noho ai). Ilaila keia haole o Sproat i noho ai. Nana i kanu mua

they stayed). There this haole Sproat used to live. He was the first to plant

ke kulina ma Waikii, na Sproat. Me ia ko'u makuakane, me ia 'ku nei

corn at Waikii, planted by Sproat. My father said, said

ko'u makuakane, "Aole hiki, he mau kupuna kona, nana i hanai keia keiki

my father, "Cannot, grandparents he has, who have brought up this boy

i ka manawa liilii a hiki kona nui ana. Mamake e hele mau i ke kuahiwi."

from infancy until he has grown up. He always likes to go up into the mountains."

Haawi ka Ranch, haawi o Carter ia Sproat elua pipi o ka pule i na kanaka hana,

The Ranch gave, Carter gave Sproat two cows every week for the employees,

pipi ahiu. Aole e hele oe e kii i ka pipi laka. Pii oe iluna o kela puu

wild cattle. You were not to get the tamed cows. You had to go up that hill

o Puulaau, iluna pono o Haumoo, e kii ka pipi. Keia haole lawe ia'u

Puulaau, right up on Haumoo to get cattle. This haole would take me

ko'u wa keiki, opiopio loa (oia?) Hele like maua, a ike maua ka pipi,
when I was a boy, very young then (was that so?) We would go together, and
a pee maua maleila a me ka lio. Olelo mai ia'u, "E Fe, e hiki no oe
and we would hide there with the horses. He would say to me, "Fay, can you
ke hana ia mea?" "A ike no wau e kokua oe ia'u." Mea 'ku nei, "Hiki."
do that thing?" "I know you are going to help me." I would say, "I can."
No ka mea a'o au i na mea apau, aohe au maka'u. Mea mai kela haole,
Because I had been taught everything, I wasn't afraid. That haole would say,
"Ke paewa, kokua." Alaka'i mai leila a hiki o Waikii. Lokahi kela wahi.
"If you err, I shall help." We would lead the cow to Waikii. That place was
long. Tho ilalo. Ka pipi ahui, uhui na poe, like loa me ka ilio (oia?) Kela ano
pipi Had to descend. Wild cattle would chase people, just like a dog (was that so?)
That kind of cow hapa ka mama o ka lio komo ka hao. Mea mai nei ia'u, "Nana pono oe i ke alu."
if the horse was half as fast the horns would pierce the horse. He would say
to me, "You watch carefully the slack."
Eia kela mahape.

The cow was right behind.

CK: Keia pipi a oukou i paa ai, oiahoi ka pipi i pepehi ia no na limahana.
CK: These cows you people caught, were indeed the cows butchered for the employees.
JFL: No ka poe hana, na lakou. Hele maua a loaa ia maua i ka pipi ahui.
JFL: For the employees, for them. He and I would go and we would catch the wild
cattle. Nana 'kula nohoi o na pipi ano momona. Kela ano pipi aole ike oe he momona.
You would look indeed for cows somewhat fat. In that kind of cows you never
saw fat. Pipi ahui (wiwi). A he ano'e ko lakou kino, no ka ahui, onioni na waapau,
Wild cattle (skinny). Their body was unusual, because they were wild, always
moving ahe noho malie.
never remaining still.

CK: Pehea i pilikia o kela haole kauka i kela wahi o Mauna Kea?

CK: How did that haole doctor perish at that spot on the Mauna Kea slopes?

Olelo ia ua haule oia iloko o ka pa, ka lua o na pipi.

It is said he had fallen into the pen, the bull pit.

JFL: Iloko o ka mea owa, owa, aluwalu ka pipi paha ka mea ahui no ka mea

JFL: Into a lava pit, pit, apparently had been chasing a wild cow because
o kela wahi, ka mea mai na kamaaina o kela, ke oe hele like pu me Kona.

that place, as reported by the oldtimers, if you go, is like Kona.

Kona, oi loa ke ino. Nui ino, hihia ka nahelehele (ka waha o ka lua,

Kona is much worse. There are numerous pits, covered over by brush (the
ma'o a ma'o), he lua, lua, lua. Ai no he lio kamaaina, lio kamaaina no kela
wahi, here and there), pits, pits, pits everywhere. The horse must be experienced,
ike ke ano, a lele. Kekahi, ke oe alualu, aole haalele mahope iho kau mea
ike ke ano, a lele. Kekahi, ke oe alualu, aole haalele mahope iho kau mea

that can recognize the pits and jump over. Besides, when you chase don't
e alualu nei. Ke oia haule, nallowale, a ike oe he lua, hiki oe ke ike pono,

you are chasing. If it falls and disappears, you know there is a pit and
a hiki oe ke kapae paha, paa paha ka lio. (oia?) Aole hiki oe ke oki pokole
and perhaps you can turn or stop the horse (is that so?) You cannot cut short

ma kahi aoao. (Hahai pono oe mahope o ka pipi.) Alualu pololei oe mahope
to one side. (You must follow right behind the cow.) You must chase right
ano mea a pili, hiki ka loa o ke kaula. Ke oe onou ka kipuka,
behind,

right up close as long as the rope. When you throw on the lasso,
a hoohai wale, aole haalele oe mahope o ka pipi kau mea e alualu ana
and drive, you must not depart from being behind the cow that you are driving
no ka mea ke nallowale kela mea, a ua haule iloko o ka lua, iloko o ka owa.
because when that cow disappears, it has fallen into the pit, into the pit.

(Ae, oia ke ano o na wahi pele mamua, nui na lua ma'o a ma'o.)

(Yes, it is the nature of volcanic areas, there being many pits here and there.)

Ike oe he owa ma kela wahi. Kekahi, hohonu. (Lohe au keia poe

You can detect a pit at that spot Some are very deep. (I have heard that
these people

i haule iloko o ka lua me ka lio, nallowale). Nallowale.

who had fallen with the horse into a pit disappeared). Disappeared.

A paa ko maua pipi, a aluwalu, a mahope mai ua haole nei. Hele mai mahope o'u.

Our cow caught, I would drive, and right behind would be the haole. He would follow behind me.

Kela ano pipi, ke paa ia oe, ku malie maleila, nana pololei, but ka lio

That kind of cows if caught by you would there stand still, look straight at you but the horse ike kela mea. (Maa ka lio). Ke hoomaka ae, lele loa. Nana pono ia oe,

would understand those signs. (The horse was experienced). When the horse started pulling it would jump up. You ^{watch out}, aole oe e haule. Ua lilo ka lio. Kau wale no he paa mau ka lima i ke kaula,

you must not fall. The horse would be on the run. All you had to do was to hold the rope steadily, i ke alu o ke kaula. Nana nohoi i ke kaulawaha. Na ka lio e nana omua.

the slack of the rope. Look also at the bridle. Let the horse look ahead.

Kau wale e nana ihope. Lele ka pipi ma keia aoao, kiloi oe ke kaula,

You would only look behind. When the cow jumped to one side, you threw the rope a ho'ihoi' i ke kaula maneinei, a paa oe i ka ili, no ka mea alualu mai paha, and brought the rope on this side, and you would hold on to rawhide rope because the cow might chase haalele ia oe, a ho'ihoi' i ma kahi aoao, a pau, ho'i hou a kii aku ia oe.

or attempt to leave you, and you would bring the rope to the side, and the cow would attempt to get you. Kou wale no, malama oe o ke alu. Hookahi manawa, he cousin no no'u,

Your only responsibility was to watch the slack. One time a cousin of mine, hele makou alualu pipi ahui nona. Ka wa hooheihei ai keia keiki, paa.

we went chasing wild cattle for him. When this boy threw his loop it caught.

Kō keia pipi ahui. Lele, ka wa i hoomaka iho e lele, hei ka pipi ma ka aoao, The wild cow stopped suddenly. Jumped, and when it jumped it got tangled in the rope on the side. loaa ka alu, lele iluna, paku' ilalo. Lucky, hihia ka pipi, wala ilalo.

Caught in the slack, it jumped up and dropped hard. Luckily, the cow was tangled and rolled down.

Ka wala ai, aole hihia ka lio i ke kaula. Paa ka lio. Hele ihope ka kua o ka noho, When it bowled over the horse was not tangled in the rope. The horse pulled tight. The saddle back slid behind

a kikii oia. Paa, aole hiki ka pipi ke ala iluna, a pakele.

tilting him. Held fast, the cow could not get up, and the rider was saved.

Olelo 'kula kekah i poe malaila e kokua iaia, a paa a hiki ke kau ana.

Somebody there said to help him, to hold until he got on again.

Lucky, aole eha. Oia ka mea nui o kela mea o ke alu o ke kaula.

Fortunately, he was not hurt. The significant thing involved in roping is the slack of the rope.

O loaa oe maneinei, lele oe, walawala oe ilalo.

If you were caught in the wrong place, you would fly and you would tumble down.

CK: Pehea i pilikia ai ka lima o Eben Low?

CK: How did Eben Low lose his hand?

JFL: Moku no i ke kaula, ka miko o ke kaula. Ka wa i hoohai ia, he wahi pipi liilii no.

JFL: Severed by the rope, the coiling of the rope. It was only a small cow that was roped.

He pipi laho keia, ahia. Kii ia 'ho nei keia pipi iloko o ka, o ka pu'a pipi kaka'ikahi, a It was a wild bull. This cow was separated from a herd of a few head, and a kahea ia mai o Eben Low e hoohai ai no ka mea he hookuu ia he kohu guest, Eben Low was called to do the roping because he was somewhat of a guest, a alualu loa o Eben Low, a hoohai a paa. Hoomaka ia e kii e hoohai.

and Eben Low gave chase and roped it. He started to drive.

Ka wa e kiloi ka alu, komo ke alu iloko o ka lima. O ka wa i malō ai ke kaula,

When he threw the slack his hand got caught in the coils. When the rope stretched tight

lele keia lima. Oia ka mea moku o ka lima o Eben Low. Moku i ke alu o ke kaula. this hand flew off. This was how Eben Low's hand was severed. It was caught in the slack of the rope.

Komo kela alu. Ka wa i malō ai, hemo (lele kela lima), lele, no ka mea

It went into the coils. When the rope stiffened, the hand went (the hand flew) flew off because

he maaneinei o ke ami. Oia ka mea i muumuu ai o Eben Low.

it was severed at the wrist. This is the reason why Eben Low lost his hand,

A ko Makapi (McFee) hoi, a he pu. O kela Makapi, haole haku o Ulupalakua.

As to McFee (McFee), he lost his hand because of a gun. That McFee was a haole, manager of Ulupalakua Ranch.

A kona, he pu kela, mea he pu laipala no. Ua kukulu i ka pu i ka pa uwea,
 As to his case, that was a gun; it was a rifle. The gun had been set upright
 against the fence wire,
 a nikii ia i ke kui. Ike oe ka manana ke poo. Na kela mea i komo iloko
 and secured to a nail. You know the head of the nail. That thing got caught
 o ka mea iloko o ka wahi e ki ae. Mea ana o ka pu, a pahu. Kekahi o kela hopu
 ana, in the trigger of the gun. When the gun was moved it went off. Besides,
 when the gun was seized
 hopu maluna pono o ka waha o ka pu. O ka wa i kani ana o ka pu,
 it was grabbed right on the mouth of the rifle. When the gun went off
 lele keia lima. Oia ka mea i muumuu ai o Makapi.
 this hand flew off. This is how McFee lost his hand.

CK: Keia hana uhai pipi, he hana weliweli no kela.

CK: This business of roping cattle that is a dangerous job.

JFL: Kekahi, aole oe e noonoo heaha la keia mea. Kau wale no kou hele akea,

JFL: Moreover, you never gave thought to this factor. You simply roamed the open
 country,

a paa ia oe i ka pipi. Nana ke ho'i oe i kuahiwi, ea, kakou pau loa,
 and you caught the cows. See, when we went up the mountains, all of us,
 nui kakou e ho'i ana i kuahiwi, hooikaika ana oe e nui ka pipi i paa ia oe,
 for there would be many of us going up the mountains, you would try to rope
 many cows,
 mahope i huhu ia oe e ka luna, noonoo ia oe he kanaka palaualelo,
 lest the foreman chastised you and thought of you as a lazy man,
 he kanaka maalea.

a man cunning enough to get off work.

CK: I ka po a oukou i hele ai e uhai pipi?

CK: You men would go at night to rope cattle?

JFL: I ke ao no kekahi. Hele i ka wanaao, hele i ka wanaao. I kekahi wa

JFL: Sometimes during the day. We would leave at early dawn, at early dawn. Sometimes
 e ala ana ka pipi e ho'i i kuahiwi a oili ana oe maleila. Pau ka hiamoe ana
 o ka pipi.
 the cows would be up and returning to the mountains when you would run into them.
 The cattle had already had their sleep.

CK: Holo, holo keia pipi, a uhai.

CK: These cows would run, run and you would give chase.

JFL: Holo, a holo ia, a puwehu ma'o a maanei, alualu oe, paa ia oe.

JFL: Would run, run and scatter here and there, and you would chase and they would be caught by you.

Ke oe he kanaka holo, alualu, hoohai, kula'i, a hina, lele lalo, kupe'e a paa,

If you were a fast person you would chase, rope, knock the cow down to the ground, jump down, tie the legs securely, a hemo, a alualu hou no ka mea ua nui o ka pipi.

remove your lasso rope, and chase again because cattle were numerous.

CK: O ka lio ma'a (ma'a) o ia wahi (ma'a) oia o ka lio a oukou e kau ai o ia wahi.

CK: The horses that were accustomed (accustomed) to high country (accustomed) they were the horses you rode in that country.

JFL: O ka poe lio kahiko o kela wahi, e hiki oe ke hana a pau ka pule,

JFL: The horses indigenous to that place, you could ride all week,

sole oe e ike ko lakou . . . no ka mea ke ho'i makou i kuahiwi kekahwi wa

and you would not notice their (fatigue) because sometimes when we went up the mountains hookahi keiki eha lio, eha lio o ka lio (kanaka) hookahi.

each cowboy would have four horses, four horses to each man (each man).

CK: Keia poe lio no na wahi kiekkie.

CK: These horses were used to high places.

JFL: O luna kela wahi (noho ka lio maleila a ma'a ka lio a ma'a ka lio

JFL: Horses from those places (the horses raised there were accustomed

o ka ea o ka wahi kiekkie) iluna o kela mau wahi. Oia kana hana e hele ala

to the rarified atmosphere) up in those places. It was each man's work to ride a hiki i Keamoku, mai Waikii a hele a i Keamoku. Ilaila kela poe lio i hookuu ia.

until Keamoku, from Waikii to Keamoku. There these horses were turned loose,

O Ukeke ka inoa o ia wahi. Ke hoomaha ka lio, ho'i hou ia ilaila,

Ukeke is the name of that place. When the horses were to rest, they were returned there a hiki ka wa hana nui, a kii ia no ka mea elua pule kuwapo lio, elua pule kuwapo lio until the time they were needed for a big job when they were caught again because every two weeks

no ka mea kanakolu lio o ke keiki hookahi. Malama no oe kou lio, because thirty horses were assigned to each cowboy. You took care of your horses, malama no wau ko'u lio, kohu mea nou pono'i ka lio. Aole au e hele e kii I took care of my horses, as if they were my own horses. I did not go to get kou lio, aole oe hele e kii ko'u lio. Ke ano ho'i o Waimea. your horses, you did not come to get my horses. That was the custom of Waimea.

CK: Keia pipi a oukou e uhai ai, pepehi keia pipi, ka ili wale no ka mea e laweai?

CK: These cows that you men roped, did you kill these cattle and only the hides did you take?

JFL: Ma ka ili kela. A mahope iho, a komo ana e Carter. Ano li'uliu hoomaka o Carter

JFL: That was when only the hides counted. Later Carter came in as manager. It wasn't long afterwards Carter began e kuai keia ano pipi. A ko'u cousin pono'i, hana oia kohu mea on percentage, to sell these kinds of cows. My own cousin he worked as if on a percentage pa keneka, kona helu. Lawe oia he hale pili no ka poe Pukiki, aka

basis, his portion based accordingly. He got a frame house belonging to some Portuguese but nana e wae mua ka pipi. Ho'i mai makou mai kuahiwi mai, ho'i mai me ka pipi,

he had the first pick of the cows. We would return from the mountains, returning with the cows, oia ka wae mua, a o ke koena oia ka mea pepehi, i i'a na ka poe o Waimea.

he having the first choice and the remaining cows butchered for food for the people of Waimea. Kela ano pipi aohe makemake na poe. Mea mau ia he ili kamaa.

The people did not relish that kind of meat. They frequently referred to it as shoe leather.

CK: Pehea, pehea i piha ai kela kuahiwi i ka pipi?

CK: How, how did that mountain of Mauna Kea come to have so many wild cattle?

JFL: I ka pipi? Ka wa ho'i ia aohe ike o ke kanaka i keia mea ka hanai ana

JFL: Cattle? That was when the natives did not know how to domesticate o ka holoholona.

animals like cattle.

CK: Maihea mai o ka pipi?

CK: From where came the cattle?

JFL: No mai ka aina haole mai, ilalo mai paha o Texas, oia mau wahi.

JFL: From the mainland, perhaps from down Texas, and such places,

CK: Lawe mai o Vancouver.

CK: Vancouver brought them.

JFL: Lawe mai he elua pipi, hookahi pipi kane, hookahi pipi wahine;

JFL: Brought two cows, one male cow, one female cow;

hookahi lio wahine, hookahi lio kane. Makana kela i ke alii o Kamehameha, one female horse, one male horse. These were gifts to King Kamehameha,

a lawe ia mai e Vancouver, hookuu ia ia Kawaihae i kela heiau o Puukohola.

and were brought in by Vancouver and turned loose at Kawaihae at that heiau of Puukohola. Ike oe kela heiau nui (kamaaina au). Ileila i hookuu iaai i ka pipi.

You know that large temple (I know it). There these cows were turned loose.

A peia aku ana apau, makahiki i na makahiki, hele a laula, piha kela aina

And thus they multiplied year after year spreading abroad and filling that
Pipi ahui wale no. country

i ka pipi./ Kekahi aoe pa, weihu wale ka aina, mai Kawaihae a hiki ia Hamakua,

with cattle. Only wild cattle. Besides, there were no fences, the land was
open range, from Kawaihae until Hamakua,

hiki i Honokaa uka, a ma'o aku he poe Pukiki.

and to Honokaa uplands and over to where the Portuguese homesteaders are.

CK: Pela no na lio, lio ahui (lio ahui). Nui ka lio.

CK: Thus were the horses, wild horses (wild horses). Horses in great numbers.

JFL: Nui ka lio, mai kela wahi o Keamoku hele a hiki i Kiola, lio ahui wale no

JFL: Horses were numerous, from that place Keamoku till Kiola, there were only
wild horses
kela wahi iloko o ka pohaku. A hoohuli ka lio a ho'ihoi, pale ka lio

in that country among lava flows. The horses were rounded up and there were
horses
hiki i Waimea (A hele oukou i ka alualu lio). Alualu lio ahui.

all the way to Waimea (And you fellows chased horses). Drove wild horses.

CK: A loaa ka lio, pehea e hana ai ka lio?

CK: The horses caught, what did you people do with the horses?

JFL: Lawe ka lio a hookomo aku iloko o ka pa (hoolakalaka) hoolakalaka

JFL: The horses were driven into corrals (to be tamed) to be tamed

i maikai ka lio. Aole kela lio ua o'o loa, he lio opipio, a hiki ke laka
koke. so the horses could be usable. Not those very matured horses but the young
horses could be tamed quickly.

Ka lio ua o'o aole pau kela huhu a hiki ka make ana. (Mau no kela ahui ana).

The old horses could not lose ^{that} wild nature until they died. (That wild characteristic continued).

Mau no kela huhu, hele a poo nui. Hoopaa oe me ke kaula. Ke kii ake oe,

They stayed wild and had large heads. You would rope one. When you fetched it
aoe ai, aole makemake i ka wai, kela ahui ino loa. A kela lio ano opipio

it wouldn't eat, nor drink, its wild nature being so intense. Those horses
that were somewhat young

a hikiwae ka laka. He lio oole'a i ka hana kuahiwi. Hana oe i ke kuahiwi
could be tamed quickly. They were strong horses for mountain work. You could
work one in the mountains

pau ka pule, oia mau kena ano lio (ikaika ka lio). Oole'a, maikai ka lio.

all week, and that kind of horse would remain fresh (strong horse). Strong
and good horses.

Hapanui ka lio o kela kamalii. Mahope mai komo mai ka lio haole, he

They comprised the majority of the steeds of the cowboys. Later haole horses
were imported,

lio Kaleponi (lio ano nui). Hoomaka 'kula ka lio ahui ke kaka'ikahi kela
manawa.

California horses (somewhat larger horses). The wild horses had become scarce
at that time.

Pau ia a Iula Malii, ku'u cousin pono'i, kana hana ia e kalewa i ka lio.

They were all caught by Iula Malii, my own cousin, and his business was to
sell the horses.

Lawe a hiki o Hamakua a hiki ka pau ana.

They were taken to Hamakua until they were all sold.

CK: Hoike mai oe ka hele mai ana o na Paniola ma Waimea.

CK: You tell how the Spaniards came to Waimea.

JFL: Ke hele mai ana ma ka aina Paniola mai (mai Mekiko mai) mai Mekiko mai

JFL: The coming of these men from the land of the Spaniards (from Mexico) from
Mexico

keia poe Paniola. Keia poe Paniola he poe aole wahine, a ka noho ana i Hawaii these Spaniards. These Spaniards were bachelors, and by living in Hawaii loaa ka wahine, kamalii wahine kanaka. Oi hanai ka lakou poe keiki they obtained wives, native girls. In bringing up their children aale kahea ma ka inoa Mekiko, ka inoa o na kupuna, inoa kanaka. Nana 'ku they did not call them by Mexican names but by the names of their Hawaiian grandfolks. But when you looked no nae e hapa Mekiko. (Ehia makahiki a lakou i noho ai maleila?) they appeared half Mexicans. (How long did they stay there?)

A lokihi ko lakou noho ana. Kekahi o lakou make i Hawaii. Kekahi poe, ho'i, They stayed a long while. Some of them died in Hawaii. Some returned home ua elemakule. Ho'i no, kela aloha paha no ko lakou aina. A ho'i, when they were old. They returned perhaps because of the love of homeland. So they returned, but kaka'ikahi wale no no ka mea elima paha, eono ko lakou nui, but they were only a few perhaps five or six in all who came, poe opipio wale no (a'o mai lakou). A'o i ka poe Hawaii ke ano o ka hoolakalaka ana only as young men (they taught the natives). They taught the Hawaiians how to tame anei ka lio a hiki ko lakou laka ana, a hiki ke hana i ka holoholona, the horse^s until they were really tame, until the animals could be put to work.. Pehea ka hoohai, a'o i ke kanaka i ka hoohai ana, ke ano ka alualu ana Pertaining to roping they taught the natives how to rope, how to drive i ka pipi. Pela lakou i a'o ai kela poe kanaka a hiki ka hele mai ke kamalii kanaka cattle. Thus did they teach those Hawaiians until the native cowboys a hele ahii. Puhili kela poe Mekiko ke kamalii Hawaii. Ina hele i kuahiwi became wild. The Mexican tutors proved no match for the Hawaiians. If they went to the mountains hoohoka mau ia ana (e keia poe Hawaii) e keia poe Hawaii. Mea ia keia poe Hawaii they would be embarrassed (by these Hawaiians) by these Hawaiians. They would call these Hawaiians he kepelo. Oia ka moolelo o Hawaii, a hiki ko makou makuakane, a lokihi loa. devils. This is the story of Hawaii until my father's time and many years after.

pono

Kela poe kahiko, kela lula Mekiko, ke ano o ke kau ana, ke ano ko lakou lio,
 Those oldtimers, those Mexican rules, how to ride, how they cared for their
horses,
 like loa me ka poe Mekiko. Kela likini nui iluna nei, oi ka wa e hele iloko
 were very much like the Mexicans. Those big leggings extending up here ^{were} worn
 when they went into
 o ka nahelehele oe e pu'a-wae. Keia ke ano o ka noho. Ko lakou noho
 the brush to separate cows from the herd. This was their kind of saddle.
 Their saddle
 kela noho okumu nunui Mekiko. Mahope loa ia hoololi ke kanaka ke ano o ka
 noho.
 had a big Mexican pommel. Way later the Hawaiians altered this type of saddle.
 Hana keia noho miomio. Mamua kela ano noho mea mau ia he palapalai.
 They made it trim. Before that the Mexican type was usually referred to as
 palapalai, the name of a native fern.
 Keia ke ano o ka noho o ka poe Paniola mamua. A ke mea aku oe hilo kaula,
 This was the type of saddle of the Mexicans before. When they referred you
 to a braided rope
 kaula ili. Keia poe Mekiko kaula ili ka lakou. Hele mai no lakou
 they meant a rawhide rope. These Mexicans carried rawhide ropes. They came
 me ke kaula ili; a'o i na kanaka ke ano no ka hilo ana o ke kaula,
 with the rawhide rope; taught the Hawaiians how to braid such a rope,
 ke ano no ka hana ana o ka ili maka, kalena anei ka ili.
 how to work with raw hide, how to stretch the hide.

CK: A'o mai lakou i ke kanaka i ka hana ana ka noho (e, ka noho).

CK: They taught the Hawaiians how to make a saddle (yes, a saddle).

O ka laau hea e hana ai ka noho?

What kind of wood was used in making a saddle?

JFL: Ka laau o ko makou wahi, he mea (milo)¹, aole milo; kela laau mama

JFL: The wood of our place, the (milo), not the milo; but that light wood

e like loa me ka hau² but paa, nunui. Ka hau hoi he kioea ko lakou ano ulu
 ana. just like the hau but stronger, bigger. The hau, however, grows long and
 slender. Ke kahawai ai no i Waimea. Kela kahawai, oia ka mea ka waterhead

The stream is in Waimea. That stream, it is the waterhead

¹
A native tree used to make calabashes

²
A native tree that spreads. Light wood.

o ka Parker Ranch. Kela kahawai piha me keia ano laau - neneleau¹, neneleau.

of the Parker Ranch. That stream is full of this kind of trees - neneleau,
neneleau.
Oia ke ano laau. He kanaka ka mea nana i hana, he kanaka me ka pake

That is the kind of tree. A Hawaiian was the one who made saddles, a Hawaiian
and a Chinese
e hana ka noho o ka poe o Hawaii nei. Oia ka noho a hiki keia la. Ai ne'i
made saddles for the people of Hawaii. It is the kind of saddles being used
today.
kekahi iloko nei. Kiekie i hope nei. Ka poe Mekiko hoi he palaha ihope.

There is one in here. It is high in the back. Mexican saddles were flat in
the back.
O ka okumu, okumu nunui. A mahope mai hana mai ke kanaka me ka pake

The pommel, pommel was large. Afterwards the Hawaiian and the Chinese
he kumu liiliii, miomio. Nana 'ku oe ka noho he miomio. Ke aweawe o ka noho
made the pommel small and pointed. You look, the saddle is pointed. The lea-
ther covering the wood
aweawe maka, hilo ia. A oia kena ano laau, mama. Ke oe hoopili hana i ka lio hou
is of raw hide, braided. It is a light kind of wood. When saddling you can
stand beside a new horse,
paa oe i ka lio hou me keia e hiki oe ke hopu kiloi iluna o ke kua . Aole oe
hold the newly broken horse like this and you can throw with the other hand
the saddle on the back. You don't
e hapai he elua lima. Ke ano noho haole o keia manawa me ka hana nui oe
need to use two hands. As to the kind of haole saddles of these times you must
exert much effort
e kiloi ai. Hoopaa maoli oe e ka lio a paa a wili oe ka noho maluna
to throw it on. You must tie the horse securely and then you swing the saddle
on
o ke kua. Kaumaha. O keia neneleau, laau mama, paa, aole ai ia ka mu.
the back. It is heavy. The neneleau is a light wood, strong and not eaten by
insects.
Kela kahawai wale no, oia ke kahawai piha kena ano laau.

Only that stream, it is the only stream bank that is full of that kind of tree.

CK: Nana 'ku nei au ia Sproat i Kehena, he kepani maleila, kana hana kela

CK: I observed while with Sproat at Kehena a Japanese there whose work was that
1

Native Hawaiian sumach with light, soft, tough wood.

e hana noho
 (e hana noho). He limahana no oia no ka hui (mahiko) mahiko. A'o ia oia
 (of making saddles) of making saddles. He was an employee of (the plantation)
 of the plantation. He was taught
 i ka hana ana i ka noho. Hele o Sproat malaila. Na kela kepani e hana ai
 how to make a saddle tree. Sproat went there. That Japanese made him
 ka noho (hana ka noho) me keia laau au i olelo ai (he neneleau).
 a saddle tree (saddle tree) with this wood you mentioned (the neneleau).

JFL: Kela kahawai, oia ke kahawai piha i ke neneleau. O lalo kela wahi o mua

JFL: That stream bank, it is a stream bank full of neneleau. The bottom and the
 front
 ka noho i hana iaai, o kela okumu, laau nunui. Peia kela papa o lalo.

of the "tree" were hacked out and that pommel made of a large piece. Thus was
 the bottom piece made.

Oki oe ka neneleau loloa me keia, elua, a kahi, kahi a hiki ka pau ana
 You would fell a long neneleau like this, two lengths, and chisel, chisel until
 it was done
 a hoopaa. O kela ano noho aole kui. Keia peg, peg laau ua drilled a puka,
 and secured. On that kind of saddle you didn't use nails. This peg, wooden
 peg, pounded in a drilled hole,
 kela peg oia ke kui e hoopaa i na aoao. Peia o hope, kela papa paepae hope nei.
 that peg was the kind of nail used to secure the sides. So was the back, that
 flat board back here.
 (Me ke glue e hana ai?) No, wili ia puka, puka liilii. Mea no keia peg,
 (Was glue used?) No, holes, small holes were drilled. These pegs
 kaki oe a komo iloko, paa. Well, glue nohoi. Hookuu oe ke glue.

you pounded in tight. Well, glue was also used. You would let the glue in.

A o ka mea puka iwaho, oki no oe. Aole kui. (Aole ai kela noho i ke kua
 That part of the peg sticking out you would cut. No nails. (That kind of
 o ka lio?) Hana ia pattern maleila, kohu kua lio. Elua ano, ka lio nunui
 saddle would not "eat" the back of horse?) A pattern in the shape of the back
 of the horse was made. There were two kinds, for a large
 a ka lio liilii (ae, ae) and then nana ia apau, pena ia malalo. horse
 and for a small horse (yes, yes) and then the "tree" was completely check and
 the under part painted. ed
 A o kela wahi pili ke pena, a kiekie kela. Kela wahi ai kela i ka lio.
 That part of the animal showing paint would indicate that part of the tree was
 high. That was the part that would "eat" the horse's
 back.

A hiki ka paa ana ka pena a pau loa, alaila a lawa, no ka mea kahi wahi paa
Until all parts were completely covered with paint then it was enough because
some areas would show paint
ka pena, kahi wahi aole paa i ka pena . Ka wahi paa i ka pena oia ka wahi kie-
and some parts would reflect no paint. The spots covered with paint they were
the high spots
kie, a kela ka wahi (anai ia ke kua) mea ia he kamana hoi kela i ke kua
and those were the parts of the saddle (that skinned the back) that were said
to act like hammers upon the back
o ka lio. Hana ia he lio laau, a oia ke kua e like loa me ke kua o ka lio.
of the horse. A wooden horse was made and its back was very much like the back
of the horse.
Hana ia ai keia noho a paa. Aole hana oe ke ili, aole uhi i ke ili.

The saddle tree was then made. You did not put on the hide nor prepared it.

A pau pena oe keia pu'ali, a paa ka pena, alaila hookau oe i keia laau.

You first painted these group of horses; the painting done then you put on
this saddle tree.

CK: Ka wa hea o ka makahiki i hele oukou e alualu na pipi no ke kahe ana i na pipi?

CK: What time of the year did you men round up cattle in order to castrate the
calves?

JFL: Wa kuni, wa kuni nui iloko o Iune, June, July. Kekahi manawa elua mahina

JFL: Branding time, the main branding time was in June and July. Sometimes two months

e kuni ia ma Waimea. Ma ke kaukani. Hoohuli hookahi la. Hookahi la, wawahī.

was given to branding in Waimea. By the thousands. One day would be for
rounding up. One day to separating calves.

Kela manawa aole chutes kela manawa. Uhai no iloko o ka pa nui. Pa nui keia

There were no chutes that time. Roping was done in a big pen. This was a large

kohu pa. Kela kekahī la nui o Waimea. Piha i ka wahine. Hele mai ka poe

enclosure. That was one big day in Waimea. Full of women. Spectators would

maka īka'i e ike ke ano ka hana ana o ke kuni pipi. Ike oe i ka poe ike o ka hoo-

come to see how the branding of the calves was done. You would see the people
watching

hai ana. Ko'u makuakane ponoi oia maoli ke kanaka kaulana kela mea ka hoohai

the roping. My own father, he was really the most famous roper in

iloko o ka pa kuni. Na ano hoohai like ole iaia. Hana keaka ia ke ano o ka

hoohai ia
the branding pen. He used all kinds of roping skills. He would put on a show
in roping

o ko'u mokuakane, Kimo Pe (oia?) Nana oe i ka poe wahine maluna o ka pa
 my father, James Fay would (was that so?) You would see the women on the fence
 me ka omole kini, me ka omole whiskey, kahe mai ai i ko'u mokuakane
 with bottles of gin, with bottles of gin, calling my father
 no ka mea he kanaka inu o ko'u mokuakane, kanaka le'ale'a. Puni oia
 because my father was a drinking man, a man of pleasure. He was fond
 i ka le'ale'a, ha'i olelo. Hele a kahea mai la kela poe olalo, "Pipi,
 of good times, and public speaking. He would be carried away until those men
 below would say, "Cow,
 ua wela o ka hao, pipi." A kahea mai o Carter, "E Kimo Fay, oe hele no e
 the iron is hot, cow." Mr. Carter would call out, "James Fay, you go
 ha'iolelo maleila." Ho'i, hemo, ku ilalo, hoomaka oia e ha'iolelo pono
 and orate over there." He would proceed, dismount, stand on the ground, and
 he would speak supporting
 no Sam Puhi, he maka'i-nui o kela manawa . Kohu mea oia ka mea e holo nei
 Sam Puhi, who was the sheriff at that time, as if he were the candidate running
 i maka'i-nui o kela manawa, e koho aku hoi iaia ma ke ano holo paloka.
 for sheriff at that time and would solicit votes for him.

A pau, pa'ipa'i apau, kau e ka lio a kii ia he pipi, wae, wae ia maila he pipi
 That over, the clapping over, he would mount his horse, head for a cow, separate,
 separate the calf desired
 a hiki me kela kihi me kela, like pu me kou hale. Pela ka nui o kela pa
 in an area from that point to that corner like the size of your house. Such
 was the size of that pen
 a hiki ine'inei. He wahi pa poepoe. A hiki maleila, hele ko'u mokuakane
 extending to here. It was a circular pen. When he got there, my father would go
 a hiki ma kahi wahi a ku. A he hale ua hana ia no keia poe waiwai,
 until a certain spot and stop. There was a shed erected for these rich people,
 no kela Mrs. Parker,
 no keia poe,/kela mea nona kela waiwai ame kana poe hoaloha la hele maka'ika'i.
 for Mrs. Parker,
 for these people,/for the person who owned these riches and her guest spectators.

He hale iluna, iluna o ka pa pohaku. Pa nui keia, ki'eki'e (pale i ka la, A shed was up, up on the stone wall. This was a big, high wall (to ward off the sun, ka wela o ka la) iloko o ka la, kohu stadium, a noho lakou iluna.

the heat of the sun) in the sun, like a stadium, and they sat up there.

Pale mai ka pipi, alualu maila kela poe. Kela puka o ko'u mokuakane The cows would dash out and the cowboys would chase. My father's lasse kohu mea e hiki ke komo eha, elima pipi keiki iloko. Puka nui. Kana kaula looked as if four calves could enter or five calves could enter. Big loop. umi anana ke kaula. Pale maila kela. Kela ^{His} mama o ka holo o ka pipi, was ten fathoms. He would give chase. The calves would race with great speed, hele ka huelo o ka pipi a konini, a lawe maila a hiki i mua pono o kela wahai, the tail of the cow moving to and fro, and the calves would be driven to the a kahea 'kula o ko'u makuahine: "Aiheia ka ono?"¹ front of the grandstand Mea ia maila, "Ai mua o ka ono." and my mother would call out: "Where is the ono?" He would respond, "The front is the ono."

Paa mai nei o na wawae o mua, komo maila. (Ina ohope?) "Ai hope ka ono."

The two front legs would be caught. (If the hind legs?) "The hind is ono."

Komo mai na wawae i hope. Then makemake ia kana ano hoohai, oiahoi kela

The hind legs would be caught. Then his style of roping was desired; that is

hoohai kamakoi² i mea ia. Puka ai mua, na ka pipi no e hele a komo ai iloko the kamakoi pattern as called. The loop would be thrown in front and the calves would run into kela puka, kela puka ana. Kana kaula e like me ka uwea, paakiki ke kaula.

that loop as they dashed forth. His rope was like fence wire, the rope being stiff.

Ai ia ko lima ke oe kii kana kaula, kaula nunui. (Hana ia ka puka-holo.

If you used his rope, his large rope, it would skin your hand. (They would form a lasso.)

Heaha ka olelo?) He mea, kamakoi (kamakoi). Kamakoi hoi ia. Alualu meila

What is the term?) Kamakoi (kamakoi). It was called kamakoi. He would chase

kela o ka pipi. Kiloi ia 'kula ka puka mamua o ka pipi, a o kela puka mau, oia mau hemo no

the calf. He would throw the lasso in front of the calf, and that loop would stay open

1

2

"Ono" means delicious. "Kamakoi" refers to fishing with a bamboo.

Na ka pipi e hele a komo iloko, paa. Aole hiehie ma ka wawae. Hiki ai
The calf would go in and be caught. The legs would not be tangled. Ten calves
ke hoohai umi pipi, aole ike e hiehie ana i ka wawae. Pau kana hoikeike ana
would be roped and you wouldn't see any legs tangled. After his exhibition
i ka hoohaihai then hoomaka mai ke kamalii e hoohai. Wae ia ka poe hoohai.
in roping then the rest of the cowboys would commence to rope. Certain cowboys
would be selected.
Wae ia kela poe eleu ana i ka hoohai. A haawi ia maila ka lula. Mea mai nei
Those who were fast at roping were chosen. The rules would be given. The rules
ka lula, aole poe hoonikii ke kaula iluna o ka okumu o ka noho mahope eha
designated that no one was to tie his rope to the pommel of the saddle by and by
kela poe olalo. Kahi wa hihie ka lio, owala, a nenea kela poe ka oki,
the men on the ground would be hurt. Sometimes the horse might tangle in the
rope and buck, and those below would be busy castrating
pa no a eha. Ke aole oe nikii hiki oe ke kiloi o ke kaula, hookuu oe ko lio
and could be injured. If you did not tie the rope you could throw the rope
and let your horse
e owala a hemo ia waho. Oia ka lula. Ke paa kou kaula, nana ia maila
buck and release itself. It was the rule. If your rope was tied, and the rope
ka poe nikii iluna o ka okumu, oki ia e ka pahi na kela poe olalo.
was seen tied to the pommel, those men below would slash your rope.
Aole hiki oe ke huhu no ka mea haawi ia ka lula. Oia ka lula o kela wah:
You couldn't get angry because that was the rule given. The rule of that place
was
aoles nikii kou kaula. Aia pipi nunui, hoohai mua i ka mea liilii
don't tie your rope to the pommel. Unless they were grown cows, the calves were
first roped
a hiki ka pau ana, hele apau aohe mea mea liilii koe, alaila hoonai i ka mea nunui,
until they were all roped leaving no calves unserviced, then the big ones would
be roped -
oia kena ano pipi ahii. Komo maila ka ahii hoi i ko makou manawa e hoohuli ana.
those wild cows. The wild cows had joined the others in the roundup.
Alaila hiki au ke nikii. Hochai oe a paa; komo oe iloko. Aole poe oloko.
Then you could tie to the pommel. You would rope, then secure, and enter the
pen. Nobody else would be in it.

Alaila kahi poe hoohai i ka wawae, hina ilalo, oki ke pepeiao, kuni.

Then someone would tie up the legs, knock the cow down, cut the ears and brand.

Ina he pipi kane, oki nohoi, kau ka hao kuni. A o kela mea kuni ana i ka hao

If the cow was a male, he would be castrated and the branding iron placed on him.

And he who would do the branding
oia ka mea kahea ana, "He kane," "He wahine," "kane," "wahine."

he would call out, "Male", "Female," "male," "female."

Aia o Carter maluna o keia, hana iho nei he wahine nona e noho ai, me ke indicator.

Carter would be up on a platform made for him to stay on, with an indicator.

"Hookahi kane," "Hookahi wahine." Kahea "wahine", he wahine; "kane", a kane.

"One male," "One female." The call would be "female," and a female would
be indicated; "male" and a male indicated.
Peia e helu e na pipi a hiki ka pau ana o ke kuni. Hele a ahiahi, pau ke kuni.

Thus were the cows counted until the branding was done. The branding would last
until evening.

Kekahi wa eiwa haneli pipi kuni kela la (nui). A peia hoohuli kuni he la.

Sometimes 900 cows were branded one day (tremendous). Thus would the branding
continue another day.
Hoohuli kuni he la, o kekahila, wawahili; kahila, kuni; peia 'ku ana.

One day the cows would be rounded up; the next day, the calves separated;
the following day, the branding; and so on.
Hele hou 'ku no iwaho. Ike no oe ka pipi e hele mai aole kuni ia (aole pau).

You would go out on the range again. You would see cows coming that had not
been branded (the roundup not finished).
Nui hewahewa o ka aina. Kekahi aole pa. Ke paha pa okioki ia, aole nui loa

The land is too immense. Besides there were no fences. If it had been cut up
into paddocks, there wouldn't be so much
ka wahine o ka pipi e hele laula ma'o a maane'i. Hoohai mai Kawaihae-uka mai,

land for the cows to roam here and there. The roundup would be from Kawaihae-
uka lawe ka pipi a hiki i Waimea, mai Kawaihae a hiki i Waimea, mai Puako a hiki

the cattle being brought to Waimea, from Kawaihae to Waimea, from Puako until
i Waimea. Lawe ka pipi ileila e kuni ia, aole kuni iwaho. Peia ilalo a iluna

Waimea. The cows were brought there to be branded, not to be branded out on
the range. Thus it was up
me na Hamakua. Lawe pili i Waimea e kuni ai no ka mea he la nui kela

in the Hamakua's. The cattle were driven to Waimea and there branded because
that was a big day

Mamake o keia ohana Parker ilaila wale no e kuni ai ka pipi. Loaa ka lakou
 The Parker family wanted the branding to be held only there. They would have
 mea e le'ale'a, e nana. (Kono ia mai i na hoaloha.) Nui na poe maka'ika'i.
 their fun, something to see. (Friends would be invited.) There would be many
 spectators.
 Hele mai ka poe o Hilo, na wahi apau loa. Nui ka wahi o keia poe e noho ai.
 These people would come from Hilo and everywhere else. Much space was provided
 for these people to sit on.
 Kela manawa aole hokele. Kela wahi o Keoni Parker, nona kela wahi.

Those times there were no hotels. That place of John Parker's which was his
 was a guest house.
 (Keia poe hapa haole ili ke'oke'o o lakou na paniola.) O lakou na paniola,
 (These half whites with white skin they were the cowboys.) They were the
 cowboys,
 ko'u makuakane, ko'u uncle (maka alohilohi) he maka palu (blue, ulaula ka
 umiumi).
 namely my father, my uncle (with blue eyes) with blue eyes (blue eyes and
 red beards).
 Poe umiumi ulaula (ke'oke'o, aole hiki ke olelo haole) e like loa me ke
 Kelemania
 They had red beards (white skin but couldn't speak English) looking like
 Germans
 (aole hiki ke olelo haole), aole. Ninau ia mai e kekahi poe haole
 (not being able to speak English) no. Some haoles would ask
 i ka lakou mea e mamake ai, a huli 'ku ke kanaka ka mea ke olelo i keia haole.
 about something they wanted to know, and these cowboys would turn to the next man
 for an interpretation of the inquiry of
 Kekahi poe haole ano ku nana, a hele, hoi. these haoles.

Some of these haoles would be astounded, walk away and leave.

CK: Owai keia poe?

CK: Who were these haoles?

JFL: He poe maka'ika'i.

JFL: The spectators.

CK: Owai keia poe hapa-haole paniolo?

CK: Who were these part-white cowboys?

JFL: Ko'u mokuakane, kona ohana pau loa aole ike i ka olelo. (O Lindsey, o Purdy).

JFL: My father, for all his relatives could not speak English. (Lindsey, Purdy).

Kela poe o Purdy; kela poe kahiko o Waimea; aole (Spencer kekahi) ike, Those Purdy's; those oldtimers of Waimea did not (including Spencer) know, o Frank Spencer; kela poe a pau loa aole ike i ka olelo haole (ke'oke'o ka ili, also Frank Spencer; all those people did not know English (the skin was white, ke nana oe ulaula, ka maka he haole maoli) alohilohi (alohilohi ka maka) with a reddish appearance, the eyes like those of the haole) blue (blue eyes) aole ike i ka olelo haole. Hele mai ka poe malihini a ninau, e did not know English. Strangers would appear and might ask a question. nonoho ana kekah i poe mawaho o ka lanai o ka halekuai paha e nenea ana, When some of these fellows would be sitting perhaps on the lanai of the store and just relaxing a komo ka poe malihini, a ninau, "O mea aihea la?" A huli e keia poe kanaka some stranger would enter and ask, "Where is So & So?" Turning, these men ili hauliuli (ili kea), "Heaha ka keia poe haole e mea mai nei, maopopo mai nei, with swarthy skin (fair skin) would say, "What are these haoles inquiring about, desiring to know, ninau maheia o kela wahi o mea, o mea." Peia o ke kamalii Kepani, asking where is the location of this or that place." Young Japanese spoke good Hawaiian. Kamalii Kepani ke olelo kanaka, I tell you what, puiwa ka poe Hawaii malaila When these young Japanese fellows spoke Hawaiian, I tell you what, the Hawaiians present although intoxicated ua kahi'ohi'o. Olelo Hawaii piha maoli. Olelo aole o kela olelo kapalu. were startled. They spoke real Hawaiian. They spoke not pidgin Hawaiian.

CK: I ke kahi la hele au i Kona, i keia halekuai he mau a nana au he Kepani,

CK: One day I was in Kona and at this store there were two Japanese I noticed, a Pake paha. Hoomaka au e walaaau kela ano walaaau kapulu, walaaau haole, or Chinese perhaps. I began to converse in broken Hawaiian, broken English, hapa-haole. Pane mai nei o keia mau mea ma ka olelo Hawaii, auwe, half English. These two people responded in perfect Hawaiian, auwe, maikai ka olelo Hawaii (poweko) poweko ka olelo, good Hawaiian (fluent), fluent Hawaiian.

JFL: I tell you what, hilahila ke kanaka. Kekahi hookani pila, himeni Hawaii,

JFL: I tell you what, they put the Hawaiians to shame. Besides, played musical instruments, sang Hawaiian songs, hula Hawaii, hula maoli, kani ka pila, ka ukulele (kohu Hawaii, kohu Hawaii danced the hula, real hula, strummed on the ukulele (their voices like those ka leo), kamalii Hawaii ka leo. (Keia poe Kepani male lakou i na wahine kanaka) of native Hawaiians) and sounded like the young Hawaiians. (These Japanese married Hawaiian women) wahine kanaka kekahi. Hapanui kamalii wahine kanaka. Ko lakou makua some married Hawaiian women. The majority married native Hawaiians. Their parents he poe Kepani kahiko loa i komo ia Waimea. Hele mai lakou mai Iapana mai were the old Japanese that migrated to Waimea. They had come from Japan ko lakou wa opiopio a noho paha i ka plantation paha, haalele, hele i Waimea in their youth and perhaps lived on the plantation, then left and came to Waimea ma ke ano mahiai. Ua nui ka aina mahiai, ka poe homesteads, a noho me ka poe as farmers. There was much farming land, the homesteads, and they stayed with homestead mahiai. Na lakou mahiai kulina, oi ano ai, a oia ano a hiki ko lakou homestead farmers. They cultivated corn and such crops, and such kinds of crops until their attaining nui ana a loaa ko lakou poe ohana keiki. Me kanaka wale no e hana ai their maturity and having their children. These Japanese worked only with keia poe Kepani. Kela poe Kepani kahiko i hele mai lilo loa i kanaka maoli Hawaiians. Those early Japanese that came transformed into real natives (ke ano o ka olelo ana) ka olelo ana (Kepani, he Hawaii) he Hawaii maoli. (by language) by speaking (Japanese becoming Hawaiians) like native Hawaiians. Nana 'ku oe he maka liolio, ai no nae he Hawaii. Eleu kela kamalii Kepani You noticed slanted eyes but nevertheless they were Hawaiians. These young Japanese cowboys were energetic i hele mai i Honolulu nei lawe mai ka lio heihei o Parker Ranch ka wa when they came to Honolulu bringing racing horses of the Parker Ranch when heihei i Kapiolani Park. Lawe mai ma kela hale lio o Colburn, Territorial stables, horse races were held at Kapiolani Park. The horses were kept at Colburn's stables or Territorial stables,

mauka ae o Kawaiahao Church. He hale lio nui maleila mamua, a ileila, ileila above the Kawaiahao Church. Formerly there was a large stable there, and there ka lio i weiho iaai a hiki ka wa makaukau oia ka wa heihei a lawe ia i the horses were kept until the propitious time, the time of the races, and were taken Kapiolani Park. Keia kamalii iloko leila kahi e hula ai, le'ale'a ana to Kapiolani Park. These Japanese cowboys were in there dancing the huli, keia poe kamalii, poe kamalii Kepani. Kekahi wa elima lakou i hele mai themselves, these Japanese cowboys. Sometimes five of them would come me ka poe lio. Komo maila kekahi poe a puiwa ike he maka li'oli'o with the horses. Some people would come in and be startled to see slanted eyed oia ka mea e himeni ana (ano like lakou me keia wahine o Keawe i noho ai ma'o. fellows doing the singing (they were like this woman, Mrs. Keawe, who used to stay over there. Ai lakou i Honolulu i keia manawa. He Kepani piha kela, aka, ua hanai ia They are now living in Honolulu. That person is full Japanese, but was raised e na Hawaii. Ke walaau mai he Hawaii maoli). Hawaii maoli (Hawaii). by Hawaiians. When she speaks she is a real Hawaiian). Native Hawaiian (Hawaiian Nui ke camp. Kekahi mamua, mamua o ke komo ana o ka Pokoliko i Hawaii nei, There was a large camp at Waimea. Before, when the Porto Ricans first migrated me ka poe to Hawaii nui ka Pokoliko i Hawaii,/keiki,wahine me ke keiki hele wawae ana, there were many Porto Ricans on Hawaii, women with children walking hele ana huli hana. Kekahi wa hele mai a hiki i Waimea; kahi wa e hele aku and looking for work. Sometimes they walked until Waimea; sometimes walked mawaena o Waimea me Keamoku e moe ana ma ke alanui me ka paa huluhulu. from Waimea to Keamoku and you would find them bundled in their blankets asleep along the road. Hele wawae keia a hele a hiki ia Waimea, kamalii piula. Lilo i kanaka, These people walked until Waimea, the children being exhausted. They became Hawaiians hanai ia e kanaka. Hiki no ana keia poe Pokoliko i kanaka maoli, being fed by the Hawaiians. These Porto Ricans became real Hawaiians.

ai no nae he kamalii Pokoliko.

yet they were Porto Ricans.

CK: A maheia i lawe ia ka pipi a hoouna i Honolulu? i Kawaihae?

CK: Where were the cattle shipped to Honolulu? at Kawaihae?

JFL: Lawe ia i Kawaihae. Nana kela ano pipi ahui, lawe makou i ka po oko'a no,

JFL: Driven to Kawaihae. Looking at that kind of wild cattle, we drove them at night,

lawe ina aole poe ma ke alanui. Kekahi kia'i ia ka pipi hookahi paha pule
drove them when no people were on the highway. Besides, the cattle were
guarded for a week perhaps

mamua ka lawe ia ana i Kawaihae. Aole puiwa ino loa. I ke ao lawe ia

before they were driven to Kawaihae. So they wouldn't be too frightened.

During the day

i kekahi wahi hookuu maleila a he mau kanaka mawaho nana, kia'i ia ia lakou,

at some place they were allowed to graze and a few men outside would watch and
guard them

aole hoi hele lalau ma'o maanei. A ahiahi lawe ia lawe ia iloko kela -

so they wouldn't roam here and there. In the evening they were driven into that -
ike oe o kela pa pohaku nui ke hele oe mai Waimea ke hele oe i Hamakua,

you know that large stone fence when you go from Waimea to Hamakua,

pa nui ki'eki'e o Frank Spencer, no Frank Spencer mawaho a'e kela, a he pa

a high large fence of Frank Spencer's, Frank Spencer's and beyond that there is
ai mauka. He pa ilaila ka pipi hookuu ia i ka po, maka'u hoi i lawe ia i

a corral

Kawaihae.
above it. There in that corral the cattle were left for the night, for the men
feared to drive them to Kawaihae.

Keia ano pipi ahui me keia, kekahi wa hora elua i ka wanaao lawe.

This kind of wild cattle, sometimes they were driven two o'clock in the morning.

Ke lawe ia ka pipi, lawe ia a nui, aole lawe liilii. Komo mai o Claudine ma,

When cattle were being shipped, they were driven in large droves not small ones.

The S.S.Claudine would come,
Claudine o Maui. Oia na moku numui no ka mea o mua me hope open; ilaila

S.S. Claudine of Maui. It was one of the bigger steamers because there was open
space at the bow and aft; there

ka pipi e hookuu ia. Kekahi wa lawe ia Kawaihae kanahiku-kumalima haneli pipi.

the cattle were turned loose. Sometimes 7500 cattle were driven to Kawaihae.

Hele i ke alanui, lilo. Hoohai a hiki i ka piula ana, weaho. Lawe nui ka pipi.

Going along the road some would run off. These would be run down until they were tired and then roped and left. Many cattle were Kahi wa komo i Kawaihae, lawa ka helu pipi. Kahi wa short (hoau ia ka pipi). driven.

Sometimes when the cattle got into Kawaihae, they were counted. Sometimes the count was short (cattle forced to swim). Hoau. Hoohai oe, alaka'i oe iloko (iloko o ka wai) iloko o ke kai.

Made to swim. You drive and lead them into (into the sea) into the sea.

A o keia poe lio ka lakou hana wale no oia ka hoau pipi. Aole lakou And these horses, their only work was to get the cattle in the sea. They did not hana i kekahia hana ana ae. Hoau pipi keia poe lio. Elua kanaka hoohai, do anything else. These horses got the cattle to swim. Two men would drive, hookahia kanaka mea huki huelo. Keia ano pipi ahia aole oe e hoopaa ia lakou. one man dragging the cow by the tail. You were not to tie these wild cattle. Hakalia wale no pa i ke kaula ai waho ka poe apau loa e like pu me ka nui As soon as the rope touched them all the cowboys would be in the water, as many o ke kamalii lawe keia ano pipi i Kawaihae, o lakou maluna ka lio cowboys as were involved in driving this kind of cattle to Kawaihae would be on the horses; mau ma ka puka pa. Ka wa e lilo ai hoohai koke mahope lilo, lilo iloko o ke kiawe. some stationed at the gate. If any got away they had to be roped quickly lest they disappeared into the algaroba forest.

Mea mai ka luna na poe apau maluna o ka lio, "Aole oukou e noho luna o ke pa."

The foreman would say to them on the horses, "Don't you ever perch on the fence."

A keia ano pipi ano laka, hele mau ke kamalii ka hoohai wale no me ke keiki huki wale.

These somewhat tamed cattle the cowboys would simply drive and draw into the sea.

Mamua keia ano pipi ahia aole oe hoopaa. (Pehea ina pili i ke kai aole maniha ka pipi?)

Formerly these wild cattle you must not touch. (What if they touched the sea wouldn't they balk?)

Lele, a kekahia manawa lele a kau luna o ka lio (oia?). Keia ano pipi ahia

Would jump up and sometimes jump and land on the horses (was that so?)

These wild cattle ka wa e pa ai ke kaula mamake loa e loaa ka lio. Ike oe kahi wa ike oe ke poo o as soon as the rope touched them they wanted very much to get the horse. Sometimes you would notice the head of

ka pipi kau mahope ou, oluna nei o ke kikala o ka lio, ili iluna, aka
 a cow riding back of you on here the rump of the horse, astride on the horse,
 but
 aole hiki ke uhai (iloko o ke kai keia) iloko o ke kai keia, (ke au nei).
 couldn't be driven off (this being in the sea) this being in the sea (and
 swimming).
 Aia ka moku ka mea o keia waapa i hoopaa ia, hookahi kaula i ka moku.

The rowboat was hitched to the ship, one rope going out to the ship.

Na ka moku e huki no ka mea econo pipi o ka aoao hookahi. Umi-kumamalua pipi
 The ship pulled in the rowboat with six cows on each side. Twelve cows
 hoopaa ia i ke paia o ka moku. Ke alo huli iwaho, hoopaa ia ma ka hao.
 were tied to the sides of the boat. Each cow faced outward and was fastened
 to the boat by its horns.
 Ka lula aole hoohai ma ka hao, komo ma ka a'i. Komo mai ke kaula o ka poe ke-la
 The rule was that the cow was not to be roped by its horns but by its neck.

a maleila
 ma ka hao,/e hoopaa ia ma ka paia o ka moku. Kou kaula ne paa ma ka hao
 around the horns and secure the animal to the side of the boat. If your rope
 got onto the horns
 oki ia no ka mea pipili, aole hiki ke weihohoke. Hoohai oe ma ka a'i.
 it was cut off because it would be sticky and could not be removed quickly.
 You had to rope the cow by the neck.
 Ka lakou wale no e hoalu wale no, hoohemohalalo e ke kino a huki,
 Their only task was only to slacken the rope until it got under the cow and
 then pull,
 a hoi hou me ka pipi a kiloi mai ia i ke kaula. Nui ino o ke kaula.

and when you brought ^{the cow} alongside then the rope was released. There was plenty of
 rope.
 (Keia kaula ma ka hao o ka pipi. Pehea i hapai ia ka pipi iluna o ka moku?)

(This rope was attached to the horns of the cow. How was the cow hoisted on
 to the ship?)
 A sling ia. Hoopaa ia ka sling maaneinei a maaneinei (ma ka opu)

By a sling. The sling was tied here and here (at the belly)

ma ka opu i nei aku. Kekahi wa pahemo, haule iloko o ke kai. Au kela pipi
 at the belly, a little further up. Sometimes, the rope slips and the cow would
 fall into the sea. That cow would swim
 a alualu mai ka poe ke-la maluna o ka waa. A komo kela ano pipi ma ka wahi
 and the sailors would pursue it on the rowboat. If that kind of cow got to the
 shallows

hele kela poe pipi me ke kaula a hiki ia Puako, a pii uka, a kau ana ke kaula those cows would run away with the rope until Puako and climb upland, and the rope would remain a popopo iluna o ka hao no ka mea paa no kela kaula a ia hoopaa maoli ia ka moku. until it rotted on the horns because that rope was secure having been really tied on in transit to the ship. Aole hookuuuku maluna o ka moku, hoopaa ia. Ka wa i poholo ai, hemo i ka sling, This rope was never released on the ship, but left secure. Should it slip and the sling came loose pahū iloko o ke kai, au keia poe pipi, aole i ka wahi hohonu, e paa ia koke the cow would fall into the sea, and these cows would swim not toward the deep so they could be quickly caught i ka moku, e kela poe kela. (Au i ka wahi papa'u) au iuka i ka wahi papa'u. and tied to the boat by these sailors. (The cows would swim to the shallows) swim to the shallows. Hele aku ka poe sailor maluna o ka waa a hiki ole. A pela lakou i au ai The sailors would chase until the boat couldn't go any farther. Thus did they swim a pae i ka'e. Hele me ke kaula. Loaa aku ou popopo ke kaula maluna o ke hao. and get ashore. Would go with the rope on. When you found them the rope had rotted on the horns. Oia ke kaula hoopaa ia ai iluna o ka moku. A na ka mikini e huki keia waapa It was the rope used to tie the animal to the boat. The machine pulled this boat ua kaumaha i ka pipi, ka derick iluna o ka moku. Ke paa signal ia 'kula, loaded with cattle, this derrick on the steamer. When the cows were securely fastened the signal was given a huki ia e keia derick o keia moku a pili malalo o ka wahi o ka sling. and this derrick would pull in the boat up under where the sling would be.

CK: Pehea o Maunakea o kela manawa, nui ka puua, puua ahii, puua Hawaii?

CK: What about Maunakea in those times, were there many pigs, wild pigs, native pigs?

JFL: Puua, nau (mokaki), nau e wae i ka puua. I ke ahiahi hele i ka la ano molehulehu

JFL: Pigs, (numerous) you selected the pigs. In the evening when it was dusk hiki oe ke kuhihewa i ka pohaku. Aole manao oe he puua kela (manao oe he pohaku kela.) you could mistake the pigs for rocks. You wouldn't think they were pigs (you would think they were rocks.)

Kuhihewa oe he pohaku; hele a mokaki. Hele oe ma kahi wahi, noho malie oe, They would be mistaken for rocks, being so numerous. You would go to a certain nana oe kau puua i makemake. Nana 'ku oe hinuhinu ka hulu, a ua momona. and select your pig you wanted. You would select one with shiny hair, a sign of fatness. Kahi wa maanei makou e kaha i ka puua. Ke oe ike momona, momona maikai Sometimes at this spot we would castrate the pigs. When you see one with just the amount of fat kaha wale ia no. Ke ole momona hookuu, hookuu. A ka puua wahine, oki you only castrated it. When it was not fat you simply let it go. Concerning a female pig, you would cut kela ma'i o ka puua wahine, a mahu. Ke hoopaa hou 'ku au keia puua wahine, off the female organ of the pig and render it sterile. If you should catch again this female pig ua mahele ia ka mahele, ua mahu (oia?) Aole hiki ke hanau. Kupua. you would notice the genital cut, therefore the pig was sterile (was that so?) It could not reproduce. Unusual. Penei makou i hana ai (momona maila), momona, mahu, (mahu). Ka puua kane no, Thus did we do; (the pig got fat) fat, sterile (sterile). The male pig, oki no oe, a hookuu. O kekahi poe, oki ka puua kane, aole oki ka huelo you castrated and released. Some people would castrate the male pig but would not cut the tail no ka mea ka puua kane, loloa ko lakou huelo. Ke holo wili ka huelo. because the male pig, their tail was long. When they ran the tail would spin. A ke ike kela ano poe, poe hele alualu puua, aole maopopo lakou he puua kane When these kinds of people, pig hunters, saw the pigs they would not know the boars keia ua oki ia, momona. Oia ka puua makapono ke oe alualu (hapa-laho) had been castrated, and they would be fat. These were the hogs worthwhile hunted (castrated), hapa-laho. A kekahi kau mea e ike ai i keia ano puua, mama ka holo castrated. Moreover, you would notice in this kind of pigs the ability to run fast no ka mea ua hoohai ia mua a eha. Ke oe hele, ke hoomaka kela amo puua e holo, because they were once roped and hurt. If you went and if that kind of pigs started to run ike oe he māmā, makahewa ka māmā. notice you would how fleet, exceedingly fast they were.

CK: Hookahi la hele au maka'ika'i me Albert - owai la kela keiki o Albert -

CK: One day I went sightseeing with Albert - whose son was that young man Albert - Akana, ka mea malama i na hui homesteads (Albert Akana, ball player before). Akana, who was in charge of the homesteads (Albert Akana, the farmer ball player). A kona makuakane kela (for All-Chinese). Ke keiki keia (ke keiki), That was his father (for All-Chinese). This is the son (the son who was married male i ke kaikamahine o Waimea (No Waimea kana wahine?) no Kaaua. (Archie Kaaua; to a girl from Waimea (Was his wife from Waimea?) of Kaaua's. (Archie Kaaua; he ohana kela o Eben Low.) Poe hapa-haole. (Keia Archie Kaaua me Eben Low that was a relative of Eben Low's. Hapa-haoles. (This Archie Kaaua and Eben Low he cousins laua.) Hele makou, hele a kaapuni o Maunakea maluna o ka jeep, they were cousins.) We went, went around Maunakea on a jeep, owau me Sproat, a me ia. Ko makou hele ana, maliapaha ehiku kaukani kapuai Sproat and I, and he. Regarding our trip, we were about 7,000 feet, which was oia ke ki'eki'e (kau iluna), ike makou i ka puua ma ke alanui e holo ana. the elevation (way up), when we saw pigs along the road running. A lele makou e uhai ka puua (alualu), alualu ka puua (alualu wawae) alualu wawae. We jumped and chased the pigs (chased), chased the pigs (chased on foot) chased on foot. Hele wale no kahi wahi kokoke, pau ke aho (pau ke aho). Aole ma'a ka ea Had only gone a short distance and I was out of breath (out of breath). Not to used to the air (māmā pu loa ka ea). Ki'eki'e loa kela wahi (māmā pu loa ke ea). O Albert, ma'a oia. (the air being too light). That spot is very high (the air is very light). Albert was accustomed. Loaa wale ka puua ana, hookomo iloko o ke eke. Na puua liili, aole ka puua nui, He got the pigs without effort, and put them in bags. Small pigs, not big pigs, puua keiki, keiki wale no. (Hoopaa ka ihu a paa, aohē hoi e alali.) baby pigs, only baby pigs. (Must hold the nose tight, so the pig would not squall.)

JFL: O keia mea ka puua, kekahi mea lula o ka puua ahii, a ina he pepehi no oe

JFL: Regarding this thing the pig, there is a certain rule pertaining to wild pigs, if you kill keia puua ahii a ho'ihō'i no i ka hale, lawe oe ke eke, hookomo iloko o ke eke, this wild pig and take it home, you must get a bag and put the pig in the bag,

nikiniki oe i ka waha a paa no ka mea ke make ka puua, hu'ihu'i ke koko, and tie his mouth tight because when a pig dies, the blood turns cold, hoomaka ka uku e eu, piha oe i ka uku (oia?). Kekahi poe aole ike i kela mea. and the lice begin to move and you will be full of lice (is that so?) Some people don't know this. Ke hele alualu puua ho'ihoi i ka hale, a pepehi. Mea mau ana au When they went pig hunting they would bring the pig home and kill it. I would always say i kau kamalii, ka poe hele ana me a'u, "Oukou lawe i ka eke ma'u, eke huluhulu." to my boys, these fellows going with me, "You bring a sack, gunny sack." Mea maila, "No keaha hoi?" "Mahope oukou eu ia ka uku." (Hookomo oe ka puua They would ask, "Why?" "By and by the lice crawl on you." (You put the pig iloko o ka eke huluhulu) iloko o ke eke huluhulu, nikaniki oe a paa i kawaha, in the gunny sack) in the gunny sack, you tie tight the bag's mouth, ahe wahia ka uku e hemo aku ai. Aole ka eke pukapuka, eke maikai. leaving no place for the lice to exit. Not a gunny sack full of holes but a good sack. (Paa no ka uku iloko o ke eke?) Paa no ka uku iloko kela eke, aole hemo. (Would the lice be contained in it?) The lice would be kept in that bag and wouldn't come out. A komo ka hale, kiloi oe ke eke iloko o ka wai (pau ka make) pau, make ka uku. Going into the house you would throw the bag into water (killing the lice) killing all the lice. Kekahi poe ike 'ku oe, uwau, uwau, hele a komo ia o ka uku. Ke oe keia mua aku I would notice some people scratching, the lice having penetrated to their body. When you hereafter e hele oe me kekahi poe e alualu puua la, mea mai e hele kakou i ke alualu puua, happen to go with some people to hunt pigs, they having invited you to hunt pigs, aole poina i kela mea o ka eke huluhulu. Hana no a lola (roll) a paa, don't forget to take that thing, a gunny sack. Roll it (roll) a hoopaa i kahi lio (na puua o kela mau wahi he puua Hawaii maoli). He puua ahiau. and tie it to the saddle (the pigs in that country are indigenous Hawaiian pigs). They are wild pigs.

Kela ihu loloa, ihu loloa, nuku loloa (nuku loloa). Ne no kela puua laho
 That long snout, long snout, long snout (long snout). If that is a boar
 ka niho e like loa hapa ka pahi. Ke pili, moku pu, moku ka lio.
 the tusks are almost as sharp as a knife. When they contact there is a deep
 gash, the horse is slashed. Kekahi poe lio crippled. Kela mea o ka puua me kela, ke oe alualu
 Some horses have been crippled. That kind of pig when you chase him
 aole alualu i ka piina no ka mea ke huli pokole moku ka lio. Ke pii no ka ihu
 you don't chase him up a hill because when he makes a sharp turn he cuts the
 horse. When the pig puts up his nose
 o ka puua, moku. Nana oe ka lio hele ana ke koko. Ke moku ma ka wahi
 he leaves a gash. You will blood flowing from the horse. If the gash is at
 e pilikia ai ka lio, pau ka pono o kela lio. Ka lula o kela mea, ka poe ike
 maoli a vital place of the horse, that horse becomes worthless. The rule of that
 thing, those who really know
 ke alualu ana kela mea ka puua laho, holo oe mamua. Na ka puua e alualu ia oe.
 how to hunt down a boar, you ride ahead. Let the pig chase you.
 Hoohai oe mahope (alualu ka puua ia oe) alualu. Ke oe kaa mamua ko lakou wahi
 You lasso the pig from the back (the pig chasing you) chasing. If you get
 ahead of their path
 makemake nei e holo, ko lakou wahi e hele ai, holo mau ana ilalo, aole holo
 iluna. in which they want to run, their customary trail, they always run down and not
 run uphill.
 Holo ka ihona, aleila lakou mama ho'i. Holo oe mamua, ike oe mamake loa
 They run downhill so they can run fast. You ride ahead, and you see how eager
 e loaa i ka lio, a hoohai oe mahape. Komo ma ka a'i ana, komo o ka wawa'e
 the pig wants to get at your horse, and you lasso it from behind. When the
 neck goes through and then the legs
 huki a paa, aole hemo no ka mea ka puua alualu ka mea ke paa ma ka a'i, hemo,
 you pull up tight and don't let go because the pig will give chase if the nose
 around the neck comes out,
 aale paa. Aia komo kela uha o mua, paa i ke kaula, kauwalako a hiki
 and is not secure. When the front thighs are roped also you drag him until
 i ka manana ana, a lele oe ilalo. He puua laho, mamake oe e oki,
 his legs stiffen and ^{you} jump down. If it is a bear and you wish to castrate him,

kupe'e a paa, oki a pau, hookuu. Aka, aole oe hookuu koke.

turn him over, castrate and then release him. But you must not let him go too soon.
Hana oe a hemo ke kaula, paa ia oe ka wawae, kii oe ka lepo, hopala i ka maka,
You remove the rope, you hold the legs, you get some dirt, and smear the eyes,
a paa ka maka i ka lepo. Holo oe i kou lio, a ike oe ke ala,
until the eyes are covered with dirt. You then run for your horse, and you
notice when he gets up
aole maopopo ai mahea la. Alualu ka lio, alualu ia oe (iloko o kela eha?)
he does not know where he is going. He will chase the horse, chase you
(in that pain?)
iloko o kela eha.
in that pain.

CLINTON KANAHELE INTERVIEWING
WILLIAM I. KANAKANUI AND MRS. KANAKANUI
JUNE 10, 1970, AT HAUULA, OAHU

Interloper ()

C. Kanahele: Good morning kaua, aloha kaua.

C. Kanahele: Good morning, aloha.

Mrs. Kanakanui: Aloha.

Mrs. Kanakanui: Aloha.

CK: Owai kou inoa?

CK: What is your name?

Mrs. K: O Malaea Lahela.

Mrs. K: Malaea Lahela.

CK: Kou makuakane, owai?

CK: Who was your father?

Mrs. K: Palekua.

Mrs. K: Palekua.

CK: Kou makuahine?

CK: Your mother?

Mrs. K: Kaialii.

Mrs. K: Kaialii.

CK: Mahea oe i hanau iaai? (Owai?) O oe.

CK: Where were you born? (Who?) You.

Mrs. K: Maui. (Maui hea?) Waiehu. (Waiehu)

Mrs. K: Maui. (Where on Maui?) Waiehu.

CK: Kou wa liilii maleila no oe i hanai iaai? (ae) Thea oe i hele i ke kula?

CK: In the time of your childhood were you reared there? (yes) Where did you go to school?

Mrs. K: Waihee (Waihee).

Mrs. K: Waihee (Waihee).

CK: Owai na kumukula o oia manawa?

CK: Who were the teachers at that time?

Mrs. K: Ka poo kumu, he haole. Austin kona inoa. Ka'u kumu kela manawa

Mrs. K: The principal was haole. Austin was his name. My teacher at that time o Hattie Maule. No Waihee no lakou. No Waihee keia poe, Hattie Maule.

was Hattie Maule. They were from Waihee. These people, Hattie Maule, were from Waihee.

CK: Ihea i loaa ai ka naauao o keia kumukula? (Koe aku ia).

CK: Where did this teacher get her education? (I don't know).

Mrs. K: Ko'u wa liilii hele wau i ke kula ileila, a ka'u kumu kela, o Hattie Maule.

Mrs. K: During my childhood I went to school there, and my teacher was Hattie Maule.

Manao au i hele paha oia i ke kula i Maunaolu. (Maunaolu, ae. Oia ke I think she probably went to Maunaolu. (Maunaolu, yes. It is a

kula kahiko loa). Oia ke kula kahiko loa no ka poe wahine, no na kamalii wahine. very old school). It is a very old school for girls, for girls,

(Thea ka poe kane?) Lahainaluna. (Lahainaluna, oia ka. Ae, o ke kula (Where did the boys go?) Lahainaluna. (Lahainaluna, that was so. Yes, at o Lahainaluna, maleila no i hoonauao ia na kane i na hana, na hana, pookela. the Lahainaluna School, there young men were taught the high subjects, subjects.

Ko'u tutu, o . . . poinaaku nei au, maleila no oia i hoonauao ia

My granduncle, . . his name escapes me, there he was taught

ma ka ana-aina, o Kahookele.) O Kahookele. Kou tutu kela. No Nahiku oia. surveying, Kahookele.) Kahookele. That was your tutu. He was from Nahiku.

(Aole, o Kahookale oko'a kela.) Ae, ae. (No Hana oia nei, no Hano no.

(No, that was a different Kahookale.) Yes, yes. (He was from Hana, from Hana.

Maleila i hoonauao ia oia. Nui no na kanaka hanohano mamua, maleila lakou i
hoonauao ia.)

He was educated there at LahainaLuna. ^{Formerly,} many famous Hawaiians they were educated
there.)

CK: Aloha kaua, o Williama.

CK: Aloha, William.

William Isaac Kanakanui: Aloha. Pehea oe? (Pehea oe?) Maikai no.

William Isaac Kanakanui: Aloha. How are you? (How are you?) Good.

(Maikai no keia hui ana.) Hauoli no keia hui ana.

(This meeting is good.) This meeting is a happy occasion.

CK: Ua hele mai au e hui me olua e hiki ke hoopaa i ko olua leo iloko o keia mea,

CK: I have come to meet with you two so your voices can be recorded in this thing,
keia recorder. Ka manao keia, iwakalua paha, kanakolu makahiki mahope

this recorder. The object is this, perhaps twenty or thirty years from now
o keia manawa, ina makemake kekahi o kakou e lohe i ka dalo o ka poe Hawaii,
if some of us desire to hear the spoken language of the Hawaiians,

(ae, ae) pela lakou e lohe ai i ka olelo Hawaii. Unuhi ia ma ka olelo haole
(yes, yes) thus will they be able to hear the Hawaiian language. It will be
translated into English
a kope ia no ma ka typewriter ma ka olelo Hawaii, e hiki lakou ke hoolihe,
and the Hawaiian language will be typed on a typewriter, so that they can hear.
heluhelu, a unuhi aku. Oia ka manao keia a'u i hele mai e hui me olua.

read, and read the translation. That is the purpose of my coming to meet
with you two.

E hoike mai olua ka olua wahi i hanau iaai, ame na makua nohoi,

You two will indicate your birth place, and also parents,

e hiki ai ke hoopaa i keia mau mea.

so these things may be recorded.

WIK: Ae, eleu no oe. Noho, noho, noho. (Noho maleila).

WIK: Yes, you are aggressive. Sit, sit, sit. (Sit there).

CK: Oia nei ka maua e walaau i keia manawa pili ana koinei wahi i hele ai i ke kula.

CK: We have been conversing about her this time with respect to where she attended school.

A ehia makahiki o oe a male ai i Kanakanui?

How old were you when you married Kanakanui?

Mrs.K: Owau? Ko'u wa liilii, make ko'u Mama i Maui. (Pehea, ke komo ala kela?)

Mrs.K: Me? In my childhood my mother died on Maui. (Is that being recorded?)

(Ae, ke komo ala). Ko'u Papa no Honolulu nei. Ho'i mai ko'u Papa

(Yes, it is being recorded). My Papa was from Honolulu. My Papa moved

i Honolulu nei. Lawe mai oia ia'u; lawe mai oia ia'u, a hoonoho ia'u

to Honolulu. He brought me; he brought me, and left me

me kona keikuhine o Mrs. Paawela no Moanalua. Noho au me laua. Hele ia no wau

with his sister, Mrs. Paawela of Moanalua. I stayed with them. I went

i ke kula i Moanalua. A ua nui no wau i kela manawa; nui no wau i kela manawa.

to school in Moanalua. I was big at that time; I was big at that time.

A haalele au ia laua. Hoi au e noho me Kamana. No, hoi au e noho me ko'u Papa.

And I left them. I went to stay with Kamana. No, I went to stay with my Papa.

Ko'u Papa e ola ana; noho ana oia i Honuakaha, i Honuakaha. (Aihea kela wahi?)

My Papa was living then; he was staying at Honuakaha, at Honuakaha. (Where is that place?)

Eia no o Honolulu (i Honolulu no.) Near ia Kakaako. (Oia ka inoa ka o kela wahi.

It is in Honolulu (in Honolulu.) Near Kakaako. (It is the name of that place.

Akahi no wau i lohe ai i kela inoa.) O Honuakaha. (Ae, ma'a no wau o

First time I have heard of that name.) Honuakaha. (Yes, I am used to the name

Kakaako.) E, near ia Kakaako. No ke alii kela wahi. Haawi ke alii

Kakaako.) Yes, near Kakasko. That place was for the king. The king gave

kela poe hana malalo o lakou. Haawi ke alii ia lakou, i hale, aina,

those people working under them. The king gave them, a home, land,

hale, aina. Poe hana keia malalo o ke alii. (Ke alii owai, o Kamehameha Elim?)
house, land. These were employees under the king. (What king, Kamehameha V?)
Aole, aole. Owai la ke alii? Owai la ke alii? O Kalani ma paha? Owai la?

No, no. Who was the king? Who was the king? Probably Kalani? Who?

CK: Peheia oe i loaa ia ia nei, i kou kane?

CK: How did you get your husband?

Mrs. K: Ai wale ihola mahope mai, long time. I was old that time. I was . .

Mrs. K: This was only afterwards, a long time afterwards. I was old at that time.
(E oluolu e olelo ma ka olelo Hawaii. Aole olelo haole, ea.) I was . .

(Please, speak in Hawaiian. Don't converse in English.)

(Aole olelo haole.) (Olelo Hawaiiwale no.) Piha paha ia'u kanakolu a oi
(Don't speak English.) (Speak only in Hawaiian.) I was perhaps a little over
thirty makahiki a loaa oinei ia'u. (Oia. A male olua, a hoi mai i Hauula nei.)
years old when I got him. (That was so. You two were married and moved to
Hauula.) A male maua. Aole, noho no maua. Ua loaa ka maua hana. Pau ka'u hele ana
We were married. We did not move. We had jobs. Then I quit going
i ka hana. Oiala ke hele i ka hana. Noho au i ka hale.
to work. He went to work. I stayed at home.

CK: Heaha kou hana i kela manawa?

CK: What was your job at that time?

Mrs. K: Hana wau iloko o ka Advertiser, Bulletin, Mercantile, that is, newspaper
printing.

Mrs. K: I worked for the Advertiser, Bulletin, Mercantile, that is, newspaper
printing. (Oia kou hana.) Nui kamalii i hana kela manawa. Pau i ka hele ana i ke kula.
(It was your occupation.) Many young people worked at that time. They had
quit going to school. Ka'u kula i hele ai i kela manawa, pau o Moanalua. Hoi wau me ko'u Papa
Completing Moanalua was the schooling I had at that time. I went to live with
my Papa

e noho i Honuakaha. Kana wahine, he wahine hana oia malalo o ke alii.
 and stayed at Honuakaha. His wife, she was a woman employed under the king.
 Ua male wahine hou oia. Hoi au e noho au me laua, a hele wau i ka hana,
 He had married again. I went to stay with them, and I went to work.
 right in town with the Advertiser.
 right in town with the Advertiser.

CK: Ko olua male ana ia Brother Kanakanui, hoi mai olua i Hauula nei?

CK: When you and Brother Kanakanui got married, did you two move to Hauula?

WIK: Aole.

WIK: No.

Mrs. K: Loihi mahope iho, hoi maua i Hauula nei. Ka hale o kela manawa, emi,

Mrs. K: Long afterwards did we move to Hauula. A house at that time was cheap,

\$9 a month. (Emi no kela manawa.) Emi ka hale; emi no na mea ai.

\$9 a month. (Cheap at that time.) Rent was cheap; food was cheap.

(Emi na mea apau.) Emi na mea apau.

(Everything was cheap.) Everything was inexpensive.

CK: O William Isaac Kanakanui, hanau ia oe ihea?

CK: William Isaac Kanakanui, where were you born?

WIK: Hanau ia au i Hauula nei, Aparila umi-kumalima, makahiki umi-kumawalu

WIK: I was born here in Hauula, April 15,

kanawalu-kumawalu.

1888.

CK: Ehia makahiki o oe keia manawa?

CK: How old are you at this time?

WIK: Keia manawa piha au kanawalu-kumalua. (Oia nei, ehia makahiki?)

WIK: This time I am 82. (And she, how many years old?)

WIK: Iloko o October piha ia nei (kanawalu-kumalima) kanawalu-kumalima keia manawa.

WIK: In October she became (eighty-five) eighty-five this time.

I ka October piha ia nei i kanawalu-kumaaono, October ewalu (October 8)

In October she will be eighty-six on October 8 (October 8).

CK: Paa no olua. Ke nana 'ku, paa no.

CK: You two look strong. You appear solid.

WIK: Male maua i Kawaihao Church e Rev. Henry Parker, June, June iwakalua

WIK: We ~~were~~ married in the Kawaihao Church by Rev. Henry Parker, June, June umi-kumahiku, makahiki umikumaeiwa umi-kumaha. Ua piha ia maua e noho nei 17, in the year 1914. We have been together now kanalima-kumaaono makahiki. (Loihi no keia a olua e noho nei, e noho pu nei.) fifty-six years. (Your living together has been long, living together.)

A ko maua noho ana aole wahi puupuu mai ko'u lima aku. (Maluhia no ko olua noho ana.)

During our marriage she has not yet suffered a blow from my hands. (Your marriage has been peace-
Ae, maikai ko maua noho ana. Hoopaapaa no maua, pau no, pau ihola no. ful.)

Yes, we have lived happily together. Sometimes we argue, but when it is over, it is over.
Aole malama maua i keia mea (o ka huhu) o ka huhu. (Aole hoomau.)

We don't keep in this thing (anger) anger. (We don't harbor.)

Aole hoomau (pela no) a minoaka no kela ame keia manawa. (Mahalo no kela, mahalo.)

Don't continue anger (that is how) and we smile at each other now and then. (That is commendable, commendable.)
A hanau ia au ma Hauula nei. Ko'u mokuahine mai Molokai mai. (Owai kainoa?)

I was born here in Hauula. My mother came from Molokai. (What was her name?)

O Malaea Kaahanui kainoa. No Halawa, Molokai. (Ike no wau i kela ohana.)

Malaea Kaahanui was the name. From Halawa, Molokai. (I knew that family.)

Hele mai kela mokuahine, a noho ia Laie, i Hauula nei.

That mother stayed at Laie, then at Hauula.

O ko'u mokuakane, o Nui kana inoa, Moke Nui Kanakanui. No Laie-maloo oia.
 My father, his name was Nui, Moke Nui Kanakanui. He was from Laie-maloo.
 A hele maila kela kanaka a hui me keia mokuahine o'u me Kaahanui i Hauula nei,
 That man came and met this mother of mine, with Kaahanui at Hauula here,
 a maleila laua i noho, a puka maila au. (Ehia keiki o oukou?) Eono makou,
 and here they lived and I was born. (How many of you children?) We were six,
 eono makou. Eha mamua aku o'u a eha mamua o'u a owau ka lima, a hookahi keiki
 we were six. Four were before me, four were before, and I was the fifth,
^{then another child,} eono, o George Kanakanui. Ua make oia. (Maka'i oia mamua.) Aole maka'i.
 the sixth, George Kanakanui. He is dead. (He was formerly a policeman.)
^{Not a policeman.}
 O Jack Ray Kanakanui - Kakalia Kanakanui - oia he maka'i. Oia me a'u
 Jack Ray Kanakanui - Kakalia Kanakanui - he was the policeman. He was with me
 ko'u wa e noho ana maka'i-nui no Koolauloa nei. (Kamaaina no au iaia).
 when I was serving as sheriff for Koolauloa district. (I was acquainted with
^{him).}
 Kamaaina oe ia Kakalia - Jack Ray Kanakanui. Ua make oia, a pela no
 You were acquainted with Kakalia - Jack Ray Kanakanui. He is now dead, and so
 me ko'u keikeina, ua make oia. (O oe hookahi wale no?) Owau hookahi wale no
 is my younger sibling, he is dead. (You are the only one left?) I am the
^{only one}
 mailoko mai keia ohana e ola nei keia la.
 out of this family who is alive today.

CK: Peheia oe, o oe hookahi wale no?

CK: How about you, are you the only one living?

Mrs. K: Owau hookahi wale no. (Ua hala na . . .) Ua hala ka mua, ka muli, hala lakou.

Mrs. K: I am the only one. (They have passed . . .) The older siblings, the younger
^{are} siblings, they all dead.
 Owau wale no.

I am the only survivor.

CK: Aloha no. Ihea oe i hele ai i ke kula?

CK: Aloha, for the dead. Where did you go to School?

WIK: A i ke kula o Hauula nei no, iloko na makahiki liilii loa. Kela manawa

WIK: Here at the Hauula School for a few short years.

That time

eono makahiki, hele i ke kula i Hauula nei.

I was six years old, and went to school at Hauula here.

CK: Owai na kumu ma Hauula?

CK: Who were the teachers at Hauula?

WIK: O ke kumu kela manawa o William Isaac, William Isaac. Oia ka kumupaa i kela
manawa.

WIK: The teacher at that time was William Isaac, William Isaac. He was the steady
teacher at that time.
(Owai hou?) Oia kekahi luna-nui o kou ahahui Moromona (o Laie) o Laie

(Who else?) He was one of the leaders of your Mormon organization (of Laie)
of Laie (kamaaina) o William Isaac. A pela i loaa ai kela inoa ia'u o William Isaac
Kanakanui.

(I was acquainted with him), William Isaac. And thus did I get the name
William Isaac Kanakanui.

(Oia?) Isaac Kanakanui no. Hiki mai kela kumu o William Isaac, makemake loa
(Is that so?) Isaac Kanakanui. When that teacher, William Isaac, came, that

kela kumu ia'u no ko'u, owau kekahi messenger, ano messenger, "Heh Isaac, you
come."

teacher liked me very much because I was also a messenger, a kind of a
messenger, "Heh Isaac, you come."

Owau 'kula ka lima kokua o keia kumukula, a makemake loa ia'u. Mea maila ia'u,
I was the helping hand to this teacher, and he liked me very much. He said
to me,

"Mehemeala, e pono e kahea wau ia oe o William Isaac Kanakanui." "Oh, hele

"It seems proper that I call you William Isaac Kanakanui." "Oh,

wau e ike ko'u Papa. Ina ae mai ko'u Papa ame ko'u Mama, hiki no."

I shall go and see my Papa. If my Papa and my Mama consent, then it is okay."

"All right. Kahea oe kou Papa e hele mai me ko Mama e hele mai."

"All right. You call your Papa to come with your Mama."

A i kela manawa mauka aku no makou i kela manawa, kokoke loa i ka halekula.

our home
At that time/was a little mauka at that time, very close to the school.

He pa no, a komo iloko o ka pa kula. A ho'e maila ko'u Papa ame ko'u Mama.

There was a fence then an entrance into the school grounds. My Papa and my Mama arrived.

A mea 'kula o William Isaac, "Makemake au i keia keiki. Nui ka hoolohe o

William Isaac said, "I like this boy. This boy is very

keia keiki ia'u. Ka'u mea e kahea ai, kii no oia a lawe mai. Oia he akaaka mau ana." obedient to me. Whatever thing I ask for, he gets and brings. He always has a smile on." (Punahela loa kela kumukula ia oe.) Pela oia i ke ko'u mau makua.

(That teacher had great affection for you.) Thus did he speak to my parents.

"Makemake au e haawi keia keiki o William Isaac Kanakanui. Pehea, ae no olua

"I want to name this boy William Isaac Kanakanui. Do you consent

e haawi wau keia inoa o William?" "Ae, no maua. Ae no maua. Ina kou makemake that I give him this name, William?" "We consent. We consent. If that is your desire, kela e ke kumu, hiki no." Pela kuu Mama, "Hiki no." Pela i paa ia kela inoa teacher, it is okay." Thus also said my Mama, "It is okay." That is how that name

a hala 'kula o William Isaac. Noho oia maanei umi makahiki kumukula no Hauula.

stuck and William Isaac passed away. He was a teacher at Hauula for ten years.

Nui kona makemake ia e ka poe Hawaii. Nui ka Hawaii kela manawa.

The Hawaiians liked him very much. There were many Hawaiians at that time.

(Piha o Hauula). Piha o Hauula nei, piha a hiki i Laie, Punaluu, Kahana.

(Hauula was full). Hauula was full, full until Laie, to Punaluu, to Kahana.

Mai Kahana mai ka poe hele mai i ke kula.

From Kahana the children came to school (at Hauula).

CK: Nui ka loi, nui ka ai o kela manawa.

CK: There were many taro patches, there was ample food at that time.

WIK: Nui ka ai kela manawa. Makou pau loa he poe mahiai wale no. Ina aole ke keiki
WIK: There was plenty of food at that time. We all were farmers only. If a boy
didn't
hele i ka mahiai, hili ia me ka laau. (Oia?) Pela kou makuakane.
go to work on the farm, he was beaten with a stick. (Was that so?) Thus was
my father.
(Aole palaualelo o kela manawa.) Aole palaualelo. Ko'u makuakane, hana oe,
(No loafers at that time.) No loafers. With my father, you had to work,
hele oe i ka hana, ai oe. Ina aole hele i ka hana, aole ai. Eia kou ai,
you had to go to work to eat. If you didn't go to work, you didn't eat.
Here was your food
ka huipa. Nolaila, maka'u na keiki. Nui ka ai. Wawahi pu kekahia. Mahiai.
the whip. Therefore, the boys were afraid. There was plenty of taro. Some
had to be chopped.
CK: Pau ana i ke kula maaneinei ihea oe i hele ai ke kula? Everybody farmed.
CK: When you were through with school here where did you go to school?
WIK: Pau ke kula maneinei hele wau i Honolulu i ke kula. Lawe ia wau i ko'u Aunty,
WIK: The school over here I went to Honolulu to school. My aunty took me,
Mrs. R.M. Ayre - Rebecca Ayre. He kane kana, he reporter no ka Advertiser.
Mrs. R.M. Ayre - Rebecca Ayre. She had a husband, a reporter for the Advertiser.
Makemake nohoi keia wahine ia'u, keia aunty o makou ia'u. A mea 'kula i
This woman liked me indeed, this aunty of ours liked me. She said to
ko'u makuakane ame ko'u makuahine, "E makemake wau e lawe keia kelki me a'u.
my father and my mother, "I want to take this boy with me.
Owau wale no i ko'u hale, aole poe hou ae me ka'u kane. Makemake au keia keiki
Only I am at my home, nobody else but my husband. I want this boy
e hele me ia'u." "Ai kona kuleana. Ina makemake oia e hele, hiki no."
to go with me." "It is his privilege. If he wants to go, it is okay."
Ko'u hele no ia. Maleila, iloko au i ka Royal School (o ka Royal School),
That triggered my going. There I went to Royal School (Royal School).

komo wau iloko o ka Royal School. Ka makahiki i kela manawa, ko'u manao, I entered the Royal School. It was the year at that time, I think, makahiki, makahiki ewalu, 1908, iloko wau i ka Royal School kela manawa. the year, the year 1908, 1908, when I entered the Royal School that time. Maleila au i noho ai a hiki i ka 1912, 1912. No, no, no, aole, 1900. I attended there until 1912, 1912. No, no, no, not so, but 1900. Komo au i ka Royal School 1900. Umi-kumawalu o'u makahiki i kela manawa I entered Royal School in 1900. I was eighteen years old at that time komo wau i ka Royal School. Makahiki eha kela, makahiki eha kela ame when I entered Royal School. The year 1904, the year 1904 and elima i Royal School. Eono, kii ia mai wau e Reverend Kapu, Reverend Samuel Kapu, 1905 I was at Royal School. In 1906 the Reverend Kapu, Reverend Samuel Kapu, came to get me o Lahainaluna. Ho'e mai i Hawula nei, a hui me ko'u makuakane ame ko'u makuahine. for Lahainaluna School. He had come to Hawula, and met with my father and my mother. A o Reverend Samuel Kapu oia ka singing director o Lahainaluna. Reverend Samuel Kapu he was the singing director at Lahainaluna. A i lohe ia ia'u i ka himeni ma ko makou halepule kahiko kela manawa. And he had heard me singing at our old chapel at that time. Makemake maila kela kanaka ia'u. Mea mai nei ⁱko'u makuakane ame ko'u makuahine, That man liked me right away. He said to my father and to my mother, "Ea, makemake au i keia keiki. Aihea keia keiki ke hele nei i ke kula?" "Say, I want this boy. Where is this boy attending school? "Ai Honolulu i ka Royal School." "A pehea, ina huki mai keia keiki a "In Honolulu at the Royal School." "What, if I pull this boy out and lawe i Lahainaluna, pehea ae no olua?" "Ai kona makemake." take him to Lahainaluna, will you two consent?" "He makes his choice."

A ninau no o Reverend Kapu ia'u, "Pehea, makemake no oe e hele i Lahainaluna?" Reverend Kapu asked me, "Do you want to go to Lahainaluna?" Mea 'ku nei au, "Aihea o Lahainaluna?" "O, ai Maui, ai Maui, ai Maui." I said, "Where is Lahainaluna?" "Oh, on Maui, on Maui, on Maui." "Pehea e hiki ai maleila?" "O, kau oe ma ka moku." Makemake au e hele "How do I get there?" "Oh, you ride a steamer." I wanted to get this keia mea kau i ka moku no ka mea he ku mai ka moku, holo a . . . Mea 'ku nei, experience of riding a steamer because the boat would dock and then sail... I said, "Mr. Kapu, aole a'u kala, aole a'u kala." "Aole oe ninau kela. Na'u e kokua "Mr. Kapu, I don't have money, I don't have money." "You are not to be concerned with that. I will help ia oe. Uku wau kou moku a kau wale oe i ka moku." Nui ko'u le'ale'a you. I will pay your steamer fare and you can ride the boat free." Great was my joy makemake e kau i ka moku. Lawe ia au i ko'u mokuakane ame ko'u makuahine for I wanted to get on the ship. My father and my mother took me i kauwapo. Ku keia moku, ^{he} moku liilii. Mokolii kainoa. "O keia moku, hele to the pier. The boat was moored, a small ship. Mokolii was its name. "Does this ship go a holo i Maui?" "Ae, keia moku, he Mokolii kona inoa." Kau, hele ana, to Maui?" "Yes, this boat, its name is Mokolii." I went aboard, and on the way it nui ka lola, nui ko'u ma'i. Mea 'kula au i keia poe, "Ina wau like pu me keia, rolled exceedingly and I was really sick. I said to these people, "If I am going to be this way, lola, lola, ma'i wau, aole wau e hele hou mai maanei." Aole hiki, roll, roll, and I be sick, I won't come again here." Nothing could be done, ua hiki aku i Lahaina. A lele, kau i ka waapa, hoi i kai, a ike maila ka poe, I had already got to Lahaina. I disembarked, got on a row boat, went ashore, and the people saw me, kahea maila ka poe kahiko, "E new boy, keiki hou, owai kou inoa?" and the oldtimers called out, "Heh, new boy, new boy, what is your name?"

Aohe au kali. "Ko'u inoa o William Isaac Kanakanui ko'u inoa."

I didn't hesitate. "My name is William Isaac Kanakanui . . . my name is."

"Ae, ae, shake hand." Lulu lima makou. O MacDonald oia ke kumu kela manawa.

"Yes, yes, shake hands." We shook hands. MacDonald he was the teacher at
that time.

Oia ka poo kumu, a maleila no oia i ka uwapo. Lulu lima, a kau makou maluna

He was the head teacher, and he was there at the wharf. We shook hands,
and we got on
o ka truck a hele iuka o Lahaina. Pii akula. (He kalaka ka oukou i kela
manawa?)

the truck and drove up to Lahainaluna. We ascended. (You people had trucks
at that time?)

He truck, poe truck kahiko. Aale keia truck hou. Poe truck kahiko loa.

Trucks, but old trucks. Not this new models. They were very old trucks.

Hele a holo makou maluna aku, aohe hiki keia truck ke holo, holo.

We drove a little ways up and this truck could not go, go.

(No ka mea . . .) Pau ihola keia truck; hele wawae makou. Nui nohoi ka lepo

(Because . . .) This truck failed so we walked. There was much dust

o ka alanui o Lahainaluna, nui ka lepo, nui ke dust. A mea maila o Kapu,

on this road to Lahainaluna, much dust, much dust. Mr. Kapu said,

"Hele wawae ana kakou, a aole hiki ke alo ae, a nuha maila keia lio."

"We shall walk, which cannot be avoided, for this horse has balked."

Oia ka Kapu mea mea maila, "Nuha maila keia lio, a nolaila hele wawae kakou."

That was what Kapu said, "This horse has balked, therefore, we must walk."

(Hoakaaka no oe.) Hiki makou i ke kula makahi o ka hora eiwa o kela ahiahi

(You make it humorous.) We got to the school about nine o'clock that evening

o kela po, a lawe 'kula o Kapu ia'u i kona hale. "A, e William, maanei kaua
e ai.

of that night, and Kapu took me to his house. "William, here we eat.

Ai oe, a hiamoe oe me a'u, a mahope, apopo, hele kakou a lawe au ia oe

You eat and you sleep with me, and later tomorrow we go and I shall take you

e huli i kou lumi, ihea la oe e noho ai." No ka mea, elua dormitory nui,

to look for your room, as to where you are to stay." Because there were two
large dormitories,

hookahi no o David Malo, a hookahi no Kikoki, Hitchcock. (Oia ka inoa o keia ..) one named David Malo, and one named Hitchcock. (Those were the names of these..) Na inoa o keia dormitories (na dormitories) na dormitories elua, a na lumi Those were the names of these dormitories (the dormitories), the two dormitories and the rooms iloko o keia dormitory he iwakalua lumi. Elua keiki iloko o ka lumi, totalled in each dormitory twenty rooms. Two boys occupied a room, iwakalua kekahi hale, iwakalua kekahi hale. Iloko wau o Hitchcock dormitory. twenty in one building, and twenty in the other building. I was in the Hitchcock dormitory. (Ehia makahiki i noho oe ma Lahainaluna?) A mai ka makahiki umi-kumaeiwa me econo (How many years were you in Lahainaluna?) From the year 1906
 (1906) lawe ia au i Lahainaluna, a makahiki umi-kumaeiwa-umi puka mai wau, (1906) when I was taken to Lahainaluna until the year 1910 when I was graduated class of 1910. Umikumakolu makou i puka mai ai, umi-kumakolu. A i o keia manawa of the class of 1910. Thirteen of us graduated, thirteen. With respect to e ola nei, owau wale no ke ola nei keia manawa. Eaho elua, those living these times, I am the only one alive these times. Better two, o David Kahookele o Nahiku, Maui; David Kahookele o Nahiku, Maui, a owau David Kahookele of Nahiku, Maui; David Kahookele of Nahiku, Maui and I o Oahu nei. Elua wale no mailoko mai kela umi-kumakolu. Pau ka hapanui, of Oahu. Only two left of the thirteen. Most are gone, pau ka make. (Heaha ka oukou i a'o iaai ma Lahainaluna? Heaha na haawina are dead. (What were you people taught at Lahainaluna? What subjects were i a'o iaai oukou?) Na haawina, oia no keia eighth grade haawina: mathematics, taught you people?) The subjects, they were eighth grade subjects: mathematics, language (oia mau mea) oia mau mea, e like pu me na kula iwaho nei. language (such subjects) such subjects the same as those in the schools out here A ko'u wa i puka mai ai, you would be up in algebra, and all those high English. At the time of my graduation, you would be up in algebra, and advanced English.

CK: Pau ke kula, maheo oe i hana ai?

CK: School over, where did you work?

WIK: Pau ke kula kii ae ko'u makuakane ia'u, hele ae no ko'u puka ana mai.

WIK: School over, my father came to get me, for he had come to witness my graduation.

Ko'u puka ana mai, holo ae keia elemakule, a hui no, a moe maua kela po,

Upon my graduation, this old man came and we had our reunion, and we slept that night,

oia ka po 1909, a kekahī la ae 1910, a puka ke kula i kela la.

that being a night in 1909, and the following day which was 1910 the school held its graduation.

Nui na poe mai Lahaina mai. Mai Maui mai hele mai no ka mea he nui na keiki

Many people from Lahaina came. Many from Maui came because there were many boys

o Maui i puka i kela la. Umikumakolu wale no makou. Ka wa i puka ai na keiki

from Maui graduating that day. We numbered only thirteen. At the time the boys were graduated

luau nui nohoi. Haawi ke kula luau nui no ka poe apau. (Ua makaukau ke kula

there was indeed a big luau. The school gave a big luau to all present.

(The school was ready
me ka puua, me ke kalo nohoi. Kela mau mea apau no ke kula kela mau mea.)

with the pig, also the taro. Those things were all from the school.)

No ke kula no kela mau mea no ka mea hanai puua no makou. Na haumana

All those things were for the school because we raised pigs. The students

o ke kula o Lahainaluna, hanai puua, a kanu kalo, mahi kalo, mahi ko pu kekahī

of Lahainaluna School raised hogs, planted taro, cultivated taro, raised cane besides

no ka mea kokoke piha iwakalua eka o ke kula ua paa i ke ko. A keia ko

because there were almost twenty acres of the school planted to cane. This can-

kuai 'kula i ke kula i ka Pioneer Plantation, Pioneer Mill. A na makou no

the school would sell to Pioneer Plantation or Pioneer Mill. And we

e mahi ka makou ko, hookahekahe wai. I ka wa pau ai, ready to cut, na makou no e oki.

cultivated our cane, irrigated it. When it matured, was ready to be cul, we did the cutting ourselves.

- CK: Ko'u kuku o Kahookele ilaila oia i a'o ia ai i Lahainaluna i ka ana-aina ana
- CK: My granduncle Kahookele there at Lahainaluna he was taught surveying
 (ana-aina). Ua lohe no oe e pili ana kela kanaka o Kahookele (ae, ae).
 (surveying). Have you ever heard anything about that man Kahookele (yes, yes)
 he ana-aina? Ko'u kuku kela (kou mokukane kela). Ko'u kuku kela.
 the surveyor? That was my granduncle (your grandfather that was). That was my
 (Kou kuku kela). Aole paha pili keia Kahookele e noho nei i Nahiku.
 (That was your tutu). Perhaps this Kahookele living now at Nahiku is not
 (A pehea la) Pili paha, aole wau ike, aole wau maopopo. (Pili paha no ka mea
 (I wonder) Perhaps related, I don't know, I don't know. (Possibly related
 because kainoa ua pili loa.) Pili loa. (Mehemeala, ohana no.) Hanau no ia
 the names are similar.) Very similar. (Apparently, related.) This Kahookele,
 Kahookele i Hana no. Maleila i hanau ia ko'u makuahine, ame ko'u kupunawahine,
 the surveyor, was born in Hana(at Kawaloa). There my mother and my grandmother
 were born, ohana like lakou, pili loa. (A ua lohe au i kela kanaka ana-aina. Aole au
 so they and he are related and belong to the same family. (I have heard of
 that surveyor. I have never
 i ninau ia David Kahookele o Hana, o Nahiku.)
 inquired of David Kahookele of Nahiku, Hana.)
- I ka moolelo i ka unuhi ana o ka Buke Moramona ma ka olelo Hawaii,
 In the translation of the Book of Mormon into the Hawaiian language
 maikai ka olelo Hawaii. Manao au e like loa me ka Baibala no ka mea
 the Hawaiian is excellent. I believe it is as good as that of the Bible
 because keia mau kanaka ekolu ua hoonauao ia. Ike lakou i ka olelo haole a maopopo
 these three translators were well educated. They knew the English language
 lakou and they knew
 i ka olelo Hawaii.
- the Hawaiian language.

A pau, a hele mai oe, hoi mai i Honolulu, a maneinei i loaa i ka hana?

Having graduated you returned to Honolulu and where you found a job?

WIK: Ae, hoi maila wau, huli hana, a loaa au kekahi hana vulcanizing tires

WIK: Yes, I returned, looked for work, and got a job vulcanizing tires
ma'o aku o Kawaihao Church kahi o ka government building. Maleila mai
just beyond the Kawaihao Church where the state building is. There
he big garage kela malaila, garage nui kela. Aole makemake kela kahu
there was a big garage, big garage. The pastor of Kawaihao Church
o Kawaihao i kela garage malaila. (Pili loa kela i ka halepule) pili loa kela
did not want that garage there. (That was too close to the chapel) that was too
close i ka halepule. A lohe o Parker ia'u ai wau ilaila. Huhu maila, "Aole oe
to the chapel. Rev. Parker heard I was working there. He remonstrated, "You
must not e hana maleila. Makemake makou i keia hale e pau." Mahope pau no ia Hale,
work there. We want that building to be removed." Afterwards that building
was demolished, a ne'e i ka poe no ka mea kick loa o Parker i keia hale no ka mea
and the operators moved away because Rev. Parker objected strenuously to this
garage because e hamale mau ana i kekahi o maua. Disturbed loa kela i na hana o ka luakini.
we would be constantly hammering. That was a serious disturbance to the
activities in the chapel.

CK: A pau, hana mai oe no ke aupuni mahope mai?

CK: After that, you worked for the government?

WIK: A pau maleila, hana hou aku au me he garage hou aku no, o Schuman Carriage.

WIK: When that was over, I worked again in another garage, the Schuman Carriage.

A iloko leila nui ka poe politics. Walaau politics makou (paloka).

In there gathered many politicians. We would discuss politics (politics).

I kela manawa kokoke au i vote. Hele maila ka poe, "Are you Republican or

At that time I was near voting age. These people would come and ask:

"Are you a Republican or Democrat?" A ina Lepupalika, noho mai la ka poe Lepupalika walaau me oe,

Democrat?" If you were a Republican, the Republicans would sit and talk with
you,

a ina o oe he Kemokalaka noho maila ka poe Kemokalaka. A mahope, "Pehea, and if you were a Democrat the Democrats would sit with you. Later, somebody asked, "Say, e koho ana oe?" "Ae, e koho ana wau." Aka, aole au i kakau. "O kau oe are you going to vote?" "Yes, I am going to vote." But I hadn't registered. "You get on i keia kaa e lawe ia oe i ka City Hall." Ho'e i ka City Hall, kakau kainoa, this car and it will take you to the City Hall." I arrived at the City Hall, (oe registered, hiki ke koho) hiki ke koho. A ke koho paloka koho oe, ai kou kuleana (you could vote) and could vote. When voting you voted in terms of your right koho oe Lepupalika, koho oe Kemokalaka. "Owau Kemokalaka wau, a to vote for a Republican, or for Democrat. "I am a Democrat, and mamake no wau ia oe e koho ko makou Kemokalaka poe."

I want you to vote for our Democrat candidates," one would say.

CK: Heaha kau hana mua me ke aupuni?

CK: What was your first job with the government?

WIK: A ke hana ana 'ela no wau me kela Garage, ke hana ana no. A ko'u wa i hele

WIK: I was still working at that Garage, I was still working. When I started going me kela poe politics, a komo maila a mea maila, "Aihea oe e noho nei?" with those politicians, they dropped in and asked, "Where are you staying?" "Ai o Hauula; ai ko'u wahia i Hauula." Ku maila o mea, o Charlie Rice; "At Hauula; my home is at Hauula." Then Charlie Rice stood up; no, no, o Charlie Rose. Oia ka sheriff. (Maka'nui oia i kela manawa). no, no, it was Charlie Rose. He was the sheriff. (He was the sheriff at that time). Oia, he Kemokalaka oia. Makemake loa oia ia'u e kokua iaia. A o kekahi aoao He was a Democrat. He wanted me very much to help him. On the other side o David Desha, he Lepupalika oia. Makemake oia ia'u e kokua iaia i ka poe was David Desha, who was a Republican. He wanted me to help him with the people

o Hauula nei. A mea maila o David Desha, "Hoi oe i lalo nei i Hauula,
 of Hauula. David Desha said, "You return to Hauula,
 i Laie, a i Punaluu, hooikaika oe ia'u. Pehea hiki no?" "Hiki no."
 to Laie, and Punaluu, you work hard for me. Is it okay?" "Okay."
 He gave me a few dollars, mau kala i ho'e mai. "Aia kou uku,e kokua ia oe.
 He gave me a few dollars which had been sent to me. "If you help me this will
 be your reward.
 Ina he wau puka, koho wau ia oe maka'inui no Hauula. Pehea, makemake no oe?"
 If I am elected, I shall choose you as sheriff at Hauula. Do you want it?"
 "Auwe, aole wau i maka'i, aole wau i ike i ka hana maka'i, aole . ."
 "Goodness, I am not a policeman, I don't know anything about police work, don't."
 (Aole hopohopo malaila) "Aole oe e maka'u kela. O oe wale no. Ina koho wau ia
 oe,
 (Don't doubt there) "You must not be afraid. The promise is to you only.
 If I appoint you
 puka oe maka'inui, kukuhi no wau ia oe, alaka'i no wau ia oe. Meahou keia
 you are
 and appointed sheriff, I shall teach you, I shall guide you. This will be
 new experience
 mau mea ia oukou. Owau no aole au i maka'inui mamma, aka mamake au
 to you. As for me I have never been a sheriff before, but I want
 e lilo au i maka'inui. A ina wau puka, makemake wau ia oe maka'inui o Koolauloa!
 to be the sheriff. If I am elected I want you to be the deputy sheriff at
 Koolauloa."
 A ae no wau. Ia koho paloka ana, puka o David Desha, a kahea mai o David ia'u,
 I consented. In the election David Desha won, and David called me,
 "E Williama, e pii mai oe i Honolulu nei." "A heaha keia?" "Aole,
 "William, you come up to Honolulu." "And what is this?" "Nothing,
 e pii mai oe. Mamake au e kamailio me oe."¹
 you come up. I want to talk to you." TAPE ENDS HERE. TURN IT AROUND.

CK: E hoike mai oe ia Samuel E. Woolley, kau mea i olelo mai ai aole paa iloko nei,

CK: You tell me about Samuel E. Woolley, but you have already related all of his
 not yet been recorded,

¹ Mr. Kanakanui was deputy sheriff for Koolauloa district for many years.

no ka mea, keia kanaka o Samuel E. Woolley ina hele mai oia a ike ia oukou
because when this man, Samuel E. Woolley, happened to be around and would see
e nohoana, pehea kana mea i olelo mai ia oukou?

sitting on the job, what would he say to you people?

WIK: Ke hiki mai oia, e noho wale ana paha ka poe, a huhu no oia. "Heaha

WIK: When he would come and the workers were perhaps sitting around, he would utter
his displeasure thusly: "What
hoi mai nei keia; ua maloo mai nei hoi o ke kai; ua maloo mai nei hoi ke kai."
is this going on; the tide has gone down; the tide has gone down."

Kamaaina o kela haole i kela mau olelo, "E maloo mai nei hoi o ke kai."

That haole was acquainted with such expressions, "the tide has gone down."

Kela ka'u olelo mua loa i lohe mai iaia, "Ea, maloo mai nei hoi i ke kai."

Those were the first words I heard from him. "Say, the sea is going dry."

"Pehea ka manao o kela?" "Auwe, aohe hana ka poe." "Oia, o aohe hana i ka poe."

"What does that mean?" "Auwe, the people are not working." "So it is, the
people are not working."

Noleila, owau kekahi luna mea ia ai, "E hele oe e hoeueu i kela poe kanaka

Therefore, I was that certain foreman he directed. "Go and encourage those men
me kela poe wahine hana aole e puulu i kekahi wahi a walaau, walaau, walaau.

and those female laborers not to bunch together in one place and talk,
talk."

A o keia poe keiki ina hiamoe keia poe keiki, "Aole hoala ia lakou, hiamoe no,

And if these children were asleep, "Don't wake them up, let them sleep,

no ka mea ua wela ka la." (Oia ka mea a keia a Samuel E. Woolley i olelo mai)

because the day is warm." (This is what Samuel E. Woolley would say.)

Oia keia mea a Sam Woolley a paa kela ia'u. (Aole oia i nuku ia oukou.)

This is what Sam Woolley would say which I have not forgotten. (He would not
chastise you people.)

Aole oia i huhu; aole au i ike kela haole e huhu ana. Huhu no oia i ka poe,

He wouldn't get angry; I have never seen that haole in anger. He would express
displeasure to the people.

a akaaka no ia lakou, akaaka no ia lakou. Mamuli no kela olelo Hawaii then smile at them, smile at them. Because he spoke so well in Hawaiian makemake loa ka poe Hawaii iaia, hahai iaia ma kana wahi i hele ai kahi manawa. the Hawaiians liked him very much, and would follow him to where he would go sometimes. "Ea, heaha hoi ka oukou e hahai mai nei ia'u?" "Sia, mamake makou e kamailio "Say, why are you people following me?" "Shucks, we want to converse me oe." "Aole, aole, he hana nohoi ka'u, hele nohoi oukou i ka oukou hana." with you." "No, no, I also have work, and you need to return to your work." Pela maila o Samuel E. Woolley. Ae, nui ko'u hauoli o kela haole. Samuel E. Woolley would thus say. Yes, I enjoyed much that haole. Aole au i poina i kela haole.

I can't forget that haole.

CK: Ua noho oia ma Hawaii iwakalua-kumahiku makahiki kona noho ana ma Laie

CK: He lived in Laie twenty-seven years

hoomalu ana i ka mahiko o Laie. Lunanui oia no ka Ekalesia Moramona ma Hawaii nei managing the plantation of Laie. He was president of the Mormon Church in Hawaii (oia ka poo nui) iloko o kela mau makahiki loihi. Kona wa opio hele mai oia (he was the head) in those same long years. When he was young he misiona mua (kona wa opio) opio loa.

he first came as a missionary (his young days) still very young.

WIK: A he mea nui oia o na Hawaii o keia aina. He mea nui oia ke ike.

WIK: He was highly respected among the Hawaiians of this land. He was a big man to look at. Kela hele mai kela haole, hele mai maluna o kona lio, lio hulupala. Hele mai no, When that haole came around, he would come on his horse, a bay horse. He would come, aole ona hooio mai kona kau ana, aole. Hele malie no. "Ae, peheha oukou?" no showing off that he could ride, no. He would take his time. "How are you folks?"

Olelo Hawaii wale no, aole olelo haole. Aole wau i lohe ai kela haole e walaau He would converse only in Hawaiian, not in English. I never heard this haole speak haole ana i ka poe, olelo Hawaii wale no. Kahi manawa, hookahi a'u manawa English to the people, only in Hawaiian. One time, one time i huhu ia ai o ia haole nei no keia kamalii. Keia kamalii hiamoe. this haole was angry with me because of these children. These children were asleep. Hele 'ku oe e hoala uwe keia kamalii a holo. Ike mai nei o Woolley, When I went to wake them up these children cried and ran. Woolley saw this, "What is the matter with you children?" "The luna scolded us." "Auwe, for what?" "What is the matter with you children?" "The luna scolded us." "Auwe, for what?" "Because we go sleep." Well, aole au i lohe i kana mau kauoha mamua aku, "Becuase we go sleep." Well, I had not heard his previous instructions, mahope mai. "E Williama, hele mai oe maanei." "Ae, ae, ae, heaha ka pilikia?" only later. "Say, William, you come here." "Yes, yes, yes, what is the trouble?" "Hele mai nei keia poe kamalii, uwe. Huhu ka ia lakou, aole hana, hiamoe ka. These children came to me crying. You had scolded them because they were not working and were asleep. Aole, ina aole hana, aole hookikina aku, aole hookikina ia lakou. No, if they don't work, don't force them, don't force them. Waiho no oe ia lakou maleila. Ina wa e hiamoe ana lakou, aole hoala no ka mea Leave them alone there. If they are sleeping don't wake them up because o keia la aole no lakou nei. Keia la aole no lakou nei, no ka poe nunui keia la this day is not of their choosing. This day is not for them, but for the grown-ups is this day. La wela keia. O lakou nei aole kuleana e hana keia manawa. He liiliii loa lakou This is a hot day. These children should not be working at this time. They are too small. Nolaila, ina e hele lakou e hiamoe iloko o ka nahelehele, hookuu no, hookuu no Therefore, if they go out in the brush and sleep you leave them alone, leave ia lakou." them alone."

CK: Oluolu no keia haole. (Ae) Mahope mai noho kona keiki o Frank Woolley maneinei.

CK: That haole was kind. (Yes) Afterwards his son, Frank Woolley, succeeded him.

(Ae, ae.) Hana pu oe meia.

(Yes, yes.) You worked with him.

WIK: Hana pu wau meia. Kela manawa hana pu wau me ka railroad. Lilo mai ka rail-road

WIK: I worked with him. That time I worked with him on the railroad. The railroad

i ka Laie Plantation, a o Frank Woolley oia ka haku. A noi mai i Frank Woolley

became the property of Laie Plantation and Frank Woolley became the boss.

Frank Woolley asked

ia'u e hana meia, a hana wau meia. A mea maila ia'u, "O oe ke conductor no'u.

me to work with him, and I worked with him. And he said to me, "You be my conductor."

Nau no e malama i ka railraod, na hoolilo o ka railroad, ka record

You look after the railroad, check on the expenses of the railroad, keep record

o na kaa huki ia mai Kahuku mai, mai Kahana mai. Kou hana kela."

of the cars drawn from Kahuku and from Kahana. That is your job."

CK: Keia haole o Frank Woolley eleu oia ma ka olelo Hawaii.

CK: This haole Frank Woolley was very proficient in the Hawaiian language.

WIK: Helu ekahi oia ma ka olelo Hawaii. O ka Papa he ano ulolohi oia,

WIK: Number one he was in the Hawaiian language. The father was somewhat slow,

ano ulolohi mai. Eia no nae maikai kana olelo hoi. But o Frank aole hiki ke, somewhat slow. However, he spoke well.

But Frank nobody could,

aole kanaka (ke pale) ke pili aku ia mea (Hawaii maoli). Kela manawa

no Hawaiian (^{could} excel) him or measure up to him (Spoke real Hawaiian). That time

na kanaka ano ulolohi ka walaau ana. O Frank Woolley, ke puka mai

the natives were somewhat slow in speaking. Frank Woolley when he talked

(maalahi ka olelo) paalehe ka olelo, paalehe. Akamai ka olelo ana

(words flowed easily) he was fluent, fluent. He was skilled in the language

(hiki ke oli) hiki ke oli. I kekahi manawa makahewa oe ia Frank Woolley.

(could chant) could chant. Sometimes it would seem useless for you to attempt to measure up to Frank W. Kahi manawa hele aku oe i ka mea, "Ai no wau i maanei." Hele 'ku au i ka hana Sometimes when you go to . . and he would say, "I am here." I would show up at work e oli mai nei o Frank iloko o ka office. "Ea, owai keia e olioli mai nei?" and Frank would be chanting inside the office. "Say, who is this chanting?" "Owau nohoi. Owau nohoi." Maua aole walaaau haole ma ke keena, aole walaaau haole "I indeed. I indeed." In the office we did not converse in English, did not converse in English, walaaau kanaka wale no.

we spoke only in Hawaiian.

CK: Ina haiolelo oia ma ka halepule, oi kona makemake e haiolelo ma ka olelo Hawaii

CK: If he had occasion to speak in Church he would rather speak in Hawaiian mamua o ka olelo haole. (Maikai ma ka olelo ana, olelo Hawaii, olelo Hawaii). than in English. (Was good at speaking Hawaiian, speaking Hawaiian).

WIK: Ke make kekahi poe o Laie, oia ka mua maleila, malama i ke anaina ma ka

WIK: When somebody died at Laie he would be first there, to conduct the services olelo Hawaii. Komo kealoha kana olelo, maikai, mohala. Aloha/no kana mau manao in Hawaiian. His sermon would reflect love, be good and pertinent. His remarks nohoi would stir up love and sympathy no ka ohana, maikai.

for the family, and would be good.

CK: A oia wahi kanaka oluolu loa kela.

CK: He was a very generous individual.

WIK: Wahi kanaka helu ekahi loa kela. kekahi kanaka oluolu loa ma Laie. Kela

WIK: He was number one in that respect. That was one of the kindest men in Laie.

CK: Manawalea mau ana oia i kona waiwai i ka Ekalesia (ae). Aole oia pi i kana kala.

CK: He freely shared his means with the Church (yes). He was never stingy with his money.

Ina olelo oe ia Frank e kokua mai, lele mua kona kala. Aole oia minamina

If Frank (as a member of a group) were asked to contribute, he would be the first to share his money. He was not stingy

i ke kokua ana i ka Ekalesia. Kokua ka poe.

in helping the Church. Was generous to people.

Kou wa uuku, hele mau ana oe i ka lawaia i keia mau kai o Hauula nei?

In your youth you always went fishing in these waters off Haiku?

WIK: Ae, ae, hele mau i ka lawaia. (Me wai?) me ka'u makuakane. Hana ka'u makuakane,

WIK: Yes, yes, always went fishing. (With whom?) with my father. My father worked,

kanu kalo, lawaia. (Mahea i/lawaia ai?) Ai kai i ka moana, hookahi mile iwaho,
planted taro, and fished. (Where did ^{you two} fish?) Out in the ocean, a mile outside
me ke waa hoi e hoe ai. (Aia no kela ko'a maleila?) Kilia. (O Kilia)

on a canoe he paddled. (Is that fish bed still there?) Kilia. (Kilia)
oia
Kilia, kela kai ma'o e po'i maila, o Kilia; a o Kalehua mauka mai.

it was
Kilia, that spot out there where the waves are breaking is Kilia; and mauka of
that is Kalehua.
He lae kela o Kalehua. A o Kilia iwaho aku. Ai Kalehua, aole paha au i lohe ai
Kalehua is a point. Kilia is outside of that. Pertaining to Kalehua, you
haven't yet heard perhaps
i ka olelo, moolelo keia na'u i ike me ko'u mau maka. Moolelo keia pili ia ana
about the incident which I witnessed with my own eyes. This experience involves
i ka mano. A o ka lua o kela mano ai Kalehua (ai Kalehua). A ina mamake

a shark. The ocean cave of that shark was at Kalehua (at Kalehua). If that
kela makuakane o makou ika ula, hele oia ileila e ohiai ka ula iloko
sire of ours wanted lobsters, he would go there and pick up lobsters in
o kela lua mano. (E noho ana ka mano.) Maleila ka mano. Maleila pu ka ula,
that shark cave. (The shark would be in it.) The shark would be there.

There would be the lobster
maleila pu ka mano. A lawe 'ku nei kekahi mau kanaka o neinei, Piko ame
and there would be the shark. Two men from this area were taken along, Piko and
Joseph Akeauui. Kela na kanaka lu'u o keia aina. Lawe 'ku nei keia mau kanaka,
Joseph Akeauui. They were noted divers of this land. These men were taken
along,
"E hele kakou lu'u wana ame lu'u ula no ka paina hoi a kakou e malama aku ana
We go and dive for sea urchins and lobsters for our party that will be given

i keia mau la aku." A mea mai nei keia mau kanaka, "Ae, ae, ina kou wa mea, these days hence." And these two men said, "Yes, yes, if it is your time to go, a e hoike mai oe ia maua, a hele pu kakou." Aole ike keia mau kanaka you let us know and we will go together." These fellows did not know e lawe ia ana laua i keia lua mano. Hoe, hoe, hoe, hoe no keia mau kanaka. they were being guided to the shark cave. These two men paddled, paddled, paddled. "A manei e ku ka waa o kakou. Kiloi ka heleuma. A olua hahai mai olua ia'u. "Here our canoe stops. Throw out the anchor. You two, you two follow me. Ka wahi au e lu'u ai malaila olua e lu'u mai ai. A ina komo au iloko o ka ula, Where I dive there you two will dive. If I go into the cave, a ike olua he lumi e komo mai ai, ai iloko leila i ka ula. Ohi kakou i ka ula. and you see there is room you come in, the lobsters are in there. We will pick up the lobsters. A ina he loaa he lumi no olua e komo mai ai, a komo mai no olua.

If there is room for you two, come in, you two come in. A ina ike olua i kekahi mea iloko, a mai maka'u olua, hele mai no olua, And if you two see something in there, don't you two fear, you two come in, komo mai no olua." Ninau kekahi kanaka, "Peheia keia mea?" "He mano, he mano, you two come in." One of the men asked, "What is this thing?" "A shark, a shark, oia ke kumu o keia lua, oia ka mea malama i keia lua. A owau e lu'u ana au he is the master of this cave, he is the one who guards this cave. I, I am going to dive down a hele au e nana. A ina wau ike hele wau e hoopa kona hi'u, kapae kona hi'u and I will survey. If I see it I will go and touch his tail and push his tail ma ka paia, i aha ai, e hiki au ke komo a hopu ka ula. A ike olua ia'u, toward the side, why, so I can go in and catch the lobsters. And when you ^{see me,} e komo mai, komo pu nohoi mai olua." "Aole, e Papa, aole, e hoi ana maua you come in, you two come in also." "No, Papa, no, we are going iluna o ka waa." (A maka'u loa, maka'u loa laua) Maka'u keia ka mea ana o keia elemakule. onto the canoe. (These two were frightened, frightened). They were frightened by what this old man said.

"Aole pilikia, aole hana wale mai oia." Keia mau kanaka hoi mai laua,
 "No trouble, he won't bother you." These two men when they got home
 they spread the news all over. Aole laua hilina'i i keia elemakule
 they spread the news all over. They could not believe this old man
 a hiki keia la. Luu pu laua me keia elemakule, a ike laua. Hoi koke laua
 until that day. They two dove down with this old man and they saw. They
 immediately came up iluna o ka waa, noho. Ho'e mai la. Pii hou mai la ko'u mokuakane
 on the canoe and sat. The old man came up. My father came up again
 mai ka lua mai me ka ula. "Auwe, peheha hoi olua i hoi koke mai nei?
 with lobsters from that cave. "Auwe, why did you two come up so soon?
 Ai hoi, aole i loaa ka olua mau ula; ai hoi ka ula iloko o ka lua."
 Apparently, you two have not caught any lobsters; the lobsters are there in the
 cave."
 "Auwe, e Papa, ua ike mai maua i ka hi'u mano. Aole hiki o maua ke . . ."
 "Auwe, Papa, we saw the tail of the shark. We couldn't go . . ."
 "Aole hana wale mai ka mano, aole hana wale mai ka mano. Ai no ka mano
 "The shark will not do anything to you, the shark will not do anything to you.
 The shark
 e hiamoe ana, ka mano i kela manawa." Nui loa ka maka'u keia mau kanaka,
 is sleeping and was sleeping at that time." These two men were deathly afraid,
 aole hiki, aole, nui ko laua maka'u i ka mano. Nolaila, hoi mai keia mau
 kanaka and couldn't, couldn't proceed because of their great fear of the shark.
 Therefore, these two men returned
 walaau i keia mau mea pili ana kela lua.
 and reported their experiences regarding this cave.

CK: Hele oe me kou makuakane, hele olua i kela ko'a mawaho loa ma Kaaawa.

CK: You and your father, you two went out to that fishing ground way outside of
 Kaaawa.
 (Hele maua i kela ko'a mawaho loa.) Heaha ka inoa o kela ko'a mawaho o Kaaawa,
 (We went out to that fishing bed away outside). What is the name of that
 fishing spot outside of Kaaawa,
 ka wahi kela a olua i hele i lawaia ai? Ai kela o ka moana, ano papa'u mai la
 where you two went and fished? That is cut in the ocean, where it suddenly
 becomes shallow

o kela wahi.

at that spot.

WIK: Ae, ae, o kela wahi ko'a iwaho loa. (O Nuuanu no kekahi, kekahi hoailona).

WIK: Yes, yes, that fishing ground is way out. (Nuuanu is one, one of the land marks)

Ka hoailona o kela wahi, o kela ko'a, poina ane nohoi wau i kela inoa.

The marks for that place, that fishing bed, I have forgotten the name.

Ka hoailona o kela ko'a, ike oe kela aina o Mookolii (ae), a hahau kela pali

The land marks for that bed, you see that island Mookolii (yes) you line the
steep side of

o Mookolii kau mai o Nuuanu Pali, a kau mai o Nuuanu Pali, a kau kela o

Mookolii with Nuuanu Pali, with Nuuanu Pali, and line up

Mookolii iluna o kela pali o Nuuanu, a oia ka lua. (Oia ka lua).

Mookolii with the pali of Nuuanu, and that is the spot. (That is the bed).

Elua mile mai keia wahi aku ho'e i kai. (Ka wanaao olua i hele ai.)

Two miles from this place (Hanula) you reach there. (You two would leave at
early dawn.)

Wanaao e hele ai (maluna o ka waapa) maluna o ka waa. Aole waapa i kela manaw a
waa wale no

At dawn we would go (on a boat) on a canoe. There were no rowboats at that time
only canoes

(waa). Ka i'a o kela wahi, ka ulua¹ elua anana (ka oio), oio² nunui.
were

(canoes). The fish at that place, the ulua two arm lengths (the oio), the oio
were huge.

(Ua olelo oe ia'u mamua paa kekahi ulua, kahala ia olua, elima haneli pauna a oi)

(You told me before you two caught an ulua, a kahala weighing about 500 pounds
and over).

Kahala, kekahi manawa elua haneli pauna, ekolu haneli pauna; kahala³, nunui.

Kahala, sometimes weigh^{ed} 200 pounds, three hundred pounds; the kahala were huge.

(Aole hiki ke komo iloko o ka waa). Aole hiki, aole hiki ke komo iloko o ka waa
(Couldn't go into the canoe). Couldn't, couldn't go into the canoe

mahope huli ka waa. A nakii ma ka aoao o ka waa, nakii i ka huelo mahope

lest the canoe capsized. It would be tied to the side of the canoe, the tail
secured behind

a nakii ka poo mamua. A pela no ina i paa hou i kekahi i'a nui a makahi aoao.

and the head tied to the front. Thus if another big fish was caught it was

¹ A species of crevalle or jack ² Ladyfish ³ Amberjack secured to the other side.

A elua ae i'a, lawa ihola no. Mea maila kela makuakane, "Ea, ua lawa keia. Two fish would be sufficient. That father said, "Say, this is enough. E hoi kaua ke keiki, ua lawa keia." Hoi mai la, ho'e no i kahakai, e noho Son, we go home, this is enough." We would return, and upon arrival at the beach 'ku ana i ka poe. (Mahelehele i keia i'a ia ka poe apau.) Mahelehele ka poe, the people would be waiting. (This catch would be divided among all the people.) It was divided among them a oki nohoi (ai lakou apau i ka i'a) a ai lakou i ka i'a. (Ke ano no kela and the fish would be cut up (and they would eat fish) and they would eat fish. (That was our custom ia kakou o kela manawa. Ina e loaa mai, a . . .) Aole hiki ke kuai in those days. If we got fish . . .) The fish couldn't be marketed (aole pi ka mea au . . .) aole pi. (Haawi wale ka mea au . . .) aole pi (people were not stingy . . .) not stingy. (You freely shared your catch) ko'u mokuakane. Haawi oia, a haawi, haawi, a haawi. Mamake no oia my father was not stingy. He gave, and gave, and gave, and gave. He wanted i na poe apau e ai, ai ka mea i loaa aku, i haawi wale ia mai ke kai mai. everybody to eat, to eat what was caught, what the sea yielded without cost. Nui ka i'a. Aole makou wi kela manawa, aole wi ka ai, aole wi ka i'a. Plenty of fish. We never wanted at those times, never wanted for poi, never wanted for fish. Na mea o kela manawa loaa wale mai no. Ae, aloha no wau i ko'u makuakane. Food items at that time were free. Yes, I love my father. (Nawai i a'o iaia i ka lawaia ana, na kupuna no?) Na kupuna mai no (Who taught him how to fish, his progenitors?) His father; o Kanakanui no kona inoa, Moke Nui Kanakanui. No Laie-maloo oia, ma kahi Kanakanui was his name, Moke Nui Kanakanui. He was from Laie-maloo where o Pahumoa ma. (Mai hea mai kona makuakane, aole oe e maopopo) aole maopopo. the Pahumoa's lived. (From where came his father, you don't know?) don't know, Ko'u manao mai Laie mai no, mai Laie-maloo mai. Ina aole o Laie-maloo, o Laie-wai. I think from Laie or from Laie-maloo. If not Laie-maloo then Laie.

Keia elemakule o Moke Kanakanui, papa o ko'u makuakane, mea no oia, hoi i Laie, This old man Moke Kanakanui, the father of my father, he would stay then return to Laie, hoi i Laie. Mea no ia, hoi i Laie. Kela poe kapa kai o Laie, ua wahi kela return to Laie. He would remain a while, then return to Laie. Those beaches at Laie used to have a loaa ia i'a, puni mau ana ka i'a ma Laie-maloo, ma Laie-wai. Oia kekahi lot of fish, fish schools were always being surrounded at Laie-maloo, at Laie. He was one o na lawaia nui loa o kela manawa. Mahape mai no, mahape wale mai no o Logan ma. of the great fishermen of those times. Way afterwards, way afterwards came the Logans. Aka, o keia kanaka o Kanakanui, mai Malaekahana ho'e i Punaluu.

But this man Kanakanui used to fish from Malaeakahana until Punaluu.

(Owai ka lawaia o Kahana?) A ka poe o Kahana, poe kahiko no, mamua o ko Pua Haaheo. (Who were the fishermen of Kahana?) Those at Kahana were oldtimers too, way before Pua Haaheo. Poina wau ka inoa o kela poe kahiko.

I have forgotten the names of those old people.

CK: Ma Laie-maloo, maleila ka uwapo, maleila i komo ai ka moku?

CK: At Laie-maloo there was a pier, there the steamer would anchor?

WIK: Maleila e komo ai ka moku, ka moku komo mai. A ke ko nohoi mai Kahuku Plantation.

WIK: There the steamer would stop, the steamer would stop. Sugar would come from Kahuku Plantation.

He alahao mai ka halewili mai a hiki o keia uwapo i Laie-maloo. Holo mau ana ke kaahi, There was a railway from the mill until this pier at Laie-maloo. The train was always running, i ke ao a ka po, lawe mai ke kopa'a, ho'e iluna o ka moku. A ka moku hope loa day and night, bringing sugar to be loaded aboard the ship. And the last steamer i haalele ai ia Laie-maloo, oia o Kaala, piha me ke ko. Mea 'ku nei i kekahi haumana, that left Laie-maloo, it was the Kaala, loaded with sugar. Said one of the associates, mea 'ku nei i keia elemakule o Kamakeaina, Kamakeaina, kekahi kūpā o Laie, said this old man Kamakeaina, Kamakeaina, one of the native sons of laie,

mea 'ku nei ke kapena. Lohe wau keia, lohe pepeiao wale no. Na kekahi poe
 said to the captain. I heard this, only heard with my ears. Somebody
 i hoike mai ia'u kela manawa i Laie. Ilaila wau kela la i poholo ai.
 reported to me at Laie at that time. On that day when the steamer sank I was
 there.
 Mea 'ku nei i ke kapena, "E nui loa ka ino. Aole hiki ka moku ke hoi
 The old man told the captain, "It's too rough. The ship cannot return
 me keia kopaa. Ua piha oe me ke kopaa. Pono oe e kali oe. Nana oe kela kai!
 with this sugar. You are loaded full with sugar. You had better wait. You
 see that ocean!
 Ino kela kai, iluna a ilalo." "Aole, e hoi ana no wau, " pela 'kula ke kapena.
 That ocean is bad, up and down." "No, I am going to go," thus said the captain.
 Kapena Hawaii kela. Kapena Hawaii oia ke kapena o kela manawa. (He moku ahi
 That was a Hawaiian captain. The captain at that time he was a Hawaiian captain.
 (Was that a steamer,
 maoli, moku ahi?) moku ahi, moku ahi kela. Kaala kona inoa. Pena keokeo kona
 ano.
 a regular steamer?) a steamer, that was a steamer. Kaala was its name.
 It was painted white.
 Mea 'ku nei keia elemakule o Kamakeaina, "E ke keiki, hoolohe mai,
 This old man Kamakeaina counseled, "Son, listen,
 mahope oe pilikia." "Aole, hoi ana no wau." A i haalele ana i Kaala
 by and by you perish." "No, I am going." When the Kaala steamed away
 i kela ahiahi, i ke ahiahi i haalele ai, iluna no ka la, makahi e helu eha paha,
 that late afternoon, for it had left in the late afternoon while the sun was
 still up, at four o'clock perhaps,
 puka o Kaala. Iluna ae, ilalo, piha o Kaala, piha i ke ko. Iluna a ilalo loa,
 the Kaala got out into the open sea. Up, down, the Kaala was full, full of
 sugar. Up and way down,
 ke kai mai waho mai ke kai. Nalu, a po'i. A mawaho ae, aole loihi loa ma
 the rollers coming from outside. Big waves breaking. Outside, not too far
 outside
 o ke awa holo kela moku ilalo. Ai iho ana ilalo, aole hoi hou mai.
 the harbor that steamer sank. When it went down, it never came up again.

Pau kela poe i ka make, me ke kopaa oluna o kela moku. Ai no kela moku
 All those aboard perished, and the sugar on that boat also. That ship is there
 ua lele keia la. Ai no maleila. Kona mau kino, kona kino ua popo
 until this day. It is still there. Its hull, its hull is corroded
 a hiki i keia manawa. Mea ole loa kela elemakule o Kamakeaina. Paakiki no
 until these times. That old man Kamakeaina was completely ignored. That
 kela keiki. "He keiki kela na'u ma ke ano kamaaina. Mamake au e kokua iaia.
 young captain was stubborn. "That young man is like my own because of intimate
 association. I wanted to help him.
 Eia ka . . ." "Hoi ana no wau." No ka mea ua kauoha ia mai nei oia e hoi aku no.
 However, . . ." Responded the captain, "I am going." Because he had been
 directed to return that day.

CK: Oia mau la, pehea oukou i hele i Honolulu? Hele wawae?

CK: In those days, how did you people travel to Honolulu? On foot?

WIK: Ae, ae, hele wawae ame ka lio. Lio wale no ke ala hele i hele ai i Honolulu.

WIK: Yes, yes, on foot and on horseback. Horses were the only means of transportation
 to Honolulu.

(Me ke kaa no?) aole kaa lio (kaa lio), aole kaa lio maneinei. He kaa lio no
 (No carriage?) no horse carriage (horse carriage, no horse carriage here then.
 There were horse-drawn wagons,
 oia kela huina elua, elua huina, elua huina, na ka lio e huki. Oia wale no
 those with two horses, two horses, two horses, drawn by horses. They were the
 only
 ke kaa i kela manawa. Mau makahiki loihi mai, 1900, umi-kumaeiwa haneli eha,
 wagons at that time. Many years later, in 1900, 1904,
 elima, umi paha a ho'e mai ka automobile, ho'e mai ka automobile.

1905, 1910 perhaps and the automobile arrived, the automobile arrived.

A kela automobile hou loa, owau ka automobile hou loa i ho'e mai i Hawaii nei.

That brand new automobile, I was to have the newest automobile that arrived in
 Hawaii.

(Heaha ka inoa o ka automobile?) O ka automobile o kela manawa (he Overland?)

(What was the name of the automobile? The automobile at that time (was it the
 Overland?)

(Ford, eh?) (Aale, aole Ford kela manawa.) A he Ford no, Ford no,
 (the Ford?) (No, no Ford at that time.) It was a Ford, a Ford,
 keia Ford. A he Overland kekahī, a he Ford ka hapanui, keia Ford e holo nei
 this Ford. Also there was the Overland, but the majority were Fords, this Ford
 Company product
 (Model T), Model T, he Model T Ford. Oia wale no ka Ford kela manawa.
 (Model T), the Model T, the Model T Ford. Those were the only Fords at that
 time.
 A hookahi a'u Ford. Kuai wau ma ke Kepani mai.

I had a Ford. I had purchased it from a Japanese.

CK: Mamua o ia manawa hele wawae no oukou i Honolulu?

CK: Before that time you people walked to Honolulu?

WIK: Mamua o kela manawa (me ka lio) me ka lio, aale hele wawae.

WIK: Before that time (by horseback) by horseback, not on foot.

CK: Hele loa, aole hiamoe ma kekahī wahī o Kaneohe paha. Hookahi no ka hele ana.

CK: You would go non-stop without stopping to sleep somewhere, perhaps in Kaneohe.
 It was one continuous going.

WIK: A makou, hele makou i ka lawaia. A ka makou i'a i lawe ai, haalele makou

WIK: We, we would go fishing. We would take our fish leaving

i Hauula nei hola ewalu ina aole hola umi o ka po. A eha lio, elima, eono lio,

Hauula at eight or ten o'clock at night. We would have four, five, six
 ame keia poe lio he mau paiki ula maanei, i'a maanei, ulaaku ma'o, maanei.
 horses,

and on these horses would be a basket of lobsters here, of
 perhaps lobsters over there, here.
 Ka makou i'a kela pule holo okoa. Keia poe paiki kau maluna keia poe lio.

That was our catch for the week. These baskets were placed on these horses.

(Pehea ka i'a? I'a kapi ia i ka paakai, airole mai ka wai mai?) Aole kapi ia,

(What about the fish? Was the fish salted or fresh from the sea?) Not salted,
 mai ke kai mai no; komo iloko o ka paiki, mai ke kai mai no a komo iloko o ka
 paiki, but fresh from the sea; put into these baskets the fish were from the sea, not
 salted.

I kela po hookomo ka i'a iloko keia poe paiki, kela po, i ke ahiahi no.

That night the fish were put into these baskets, that night still in the
 evening.

(Ai no ka i'a i noho ai ma ke kai?) Ai loko o ka pahu, o ka pahu i'a
 (The fish had been left in the sea?) In a box, in our fish box
 ka makou iloko o ke kai. A kii makou i ka i'a a hookomo i ka paiki.
 in the sea. We would fetch the fish and put them in the basket.

Hola ewalu paha a kii makou i ka i'a iloko o ka pahu, hookomo iloko o ka paiki,
 About eight o'clock we took the fish out of the box and put them into the baskets,
 (a maopopo anei au)
 /a kau iluna o ka lio. A ina he wahi keiki uuku, "A maanei kou lio, a
 (I understand) and placed the baskets on the horses. If a young boy went along,
 father would say, "Here is your horse,
 kalawaia oe kou lio." A hiamoe nohoi, nakii ia kela o makou a paa i ka noho.
 you drive your horse." He would indeed sleep, and we would tie him tight to
 the saddle.
 A hiamoe no makou, a hiamoe no iluna o ka lio. Aole holo keia poe lio.
 And we would all sleep, sleep on the horses. The horses would not run.
 Hele malie no makou. Ka wa ^{haalele} ^a ewalu ho'e i Honolulu hola ekahi, hola elua
 We would ride slowly. We would leave at eight and arrive in Honolulu at one,
 two o'clock
 o ke kakahiaka, o ka po (hele i ka makeke) hele i ka makeke. Keia hiki ana
 in the morning, of the night (and would go to the market) and would go to the
 market. Upon arrival
 ka makeke a noho nohoi maleila. A ka wa e ho'e mai ka poe pake, a ike maila
 at the market we would also sit there. When the Chinamen came they would see
 ko makou mau lio, ame na i'a paa iloko o ka paiki. Hele maila ka poe pake.
 our horses and the fish secured in the baskets. The Chinamen would come,
 "Haiya, plenty fish. How muchee, how muchee, how muchee, how muchee?"
 "Haiya, plenty fish. How muchee, how muchee, how muchee, how muchee?"
 Na ko makou Papa kela, "A keia umi kala, umi kala. Keia twenty dollars,
 Our Papa would respond, "This is ten dollars, ten dollars. This is twenty
 kahala ¹ ² dollars, twenty dollars. Oio two dollar one fish. (Pela oukou i hana ai.
 kahala is twenty dollars. Oio, two dollars one fish. (That was how you did it.
 Eleu no oukou.) Kela manawa hele ana i ka lawaia, lawe no ko makou i'a.
 You were enterprising.) Those times when we were fishing, we transported our own
 1 2 catch.
 Amberjack Ladyfish, bonefish.

(Pii ma ka pali, kela Pali o Nuuanu) ae, pii ma ka pali. Ke alanui kela manawa
 (You would ascend the steep highway, the Pali of Nuuanu) yes, ascend the pali.
 The road at that time he alanui (pohaku wale no) pohaku wale no. Mamua o ka hana ia ana mai
 the road (was laid with stone) was only stones. Before the paving
 o ke alanui, nihi hele aku oe a hiki iluna. Makahi ka hola a oi ho'e iluna.
 of the highway, you walked precariously until the top. It took possibly an
 hour or more to get to the top
 He kapakahi, hele 'ku oe ma'o, ma'o (hele no hoomaha ka lio, hele no
 The road was winding, you going from one side to the other (going and resting the
 horses, proceeding
 a hiki ka pii ana a hoomaha iluna). Hoomaha makou ilalo; hiamoe paha elua hola
 until the summit was reached and resting up there.) We would first rest at the
 bottom of the pali; sleep perhaps two hours
 a ala, kokoke hola elua kela. Hoala maila kela elemakule, ko makou papa,
 and awaken at almost two o'clock. That old man, our Papa, would wake us,
 "Ala, ala, ala. Hoomakaukau na lio." A mai lalo o Nuuanu a kau iluna,
 "Get up, get up, get up. Prepare the horses." From the bottom of Nuuanu to
 the top
 hiki ilaila elua hola paha kekahī manawa. Na keia lio e hele malie ai,
 would perhaps take about two hours sometimes. The horses would climb slowly,
 kokoke ke kani ka hola eha,
 go slowly (with this heavy load) with this load of fish until the summit
 a hoomaha na holoholona a hookahi hola paha. A kokoke ke kani ka hola eha,
 and the animals would rest for probably an hour. At almost four o'clock
 a hoomaka e hele ilalo i Honolulu a hiki ka makeke. A ma kahi ka Hawaiian
 would
 we proceed down to Honolulu to the fish market. At the site of Hawaiian
 Electric Co. maleila ka makeke. Hiki maleila hola elima, ku mai na pake e nana.
 Electric Co. was the market. We would arrive there at five o'clock, and the
 Chinese would be standing and looking.
 Ua ike ka poe pake. "A Kanakanui, Kanakanui fish, fish, come." Pela maila ka
 pake.
 The Chinamen had spotted us. "Kanakanui, Kanakanui fish, fish, come." Thus the
 Chinamen would exclaim.

Nui ka i'a, kela i'a, a keia ano, a keia ano aku.

Plenty of fish, those fish, and these kinds, and those varieties also.

CK: A oukou wale no na Hawaii e kalewa i'a ana o kela manawa?

CK: You were the only Hawaiians marketing fish at that time?

WIK: Makou wale no, aole poe hou ae, makou wale no ka poe lawaia a lawe i Honolulu.

WIK: We were the only ones, nobody else, we were the only fishermen trading in Honolulu

Makaukau nohoi makou i ka lio, makaukau no makou i ka lio. Holo lio i na manawa
apau.

We were prepared with horses, we were prepared with horses. We were always
going by horseback.
(Eleu no, eleu no.)

(Enterprising, enterprising.)

CK: Keia wahī, mai keia wahī a hele i Kaneohe piha wale no me na kanaka?

CK: This country, from this spot all the way to Kaneohe was full of Hawaiians?

WIK: O, nui na kanaka. Keia wahī o Heeia-kea nui kanaka maleila. Hele lawaia

At
WIK: Many Hawaiians. this place Heeia-kea there were many people. They would go
fishing
a kau mai, kau mai ka i'a, a kaula'i (ma ke kaula).

and the fish would be out drying, drying, drying (on the lines).

CK: Heaha ka i'a e loaa ai, ka i'a no Kaneohe no?

CK: What kind of fish were caught, the fish abounding in Kaneohe waters?

WIK: Ka i'a no, weke¹ paha, amaama paha, aholehole² paha, akule³ paha.

WIK: Possibly weke, mullet, aholehole perhaps, akule perhaps.

CK: Nui na papaloi o Kaneohe o kela manawa, o Heeia ma?

CK: Were there many taro patches at that time in Kaneohe and in Heeia?

WIK: Ae, nui ka loi. Kela wahī mamua kou ho'e ana i Heeia, kela halua nui

WIK: Yes, many taro patches. Formerly, that area just before Heeia, that large
depression
e ulu ana i ka nahelehele, he ai wale no. He ai mai kai o ke alanui
now grown with weeds, was onlyⁱⁿ taro. There was taro from the present highway
a hiki i iuka he ai wale no. (Kanu mai ka poe pake i ka laiki?)

extending to the base of the mountain. (The Chinese planted rice?)

¹Goatfish

²Fish that lives in both salt and fresh water

³Scad fish

Ka ka pake wale no kela, aole poe Hawaii. O ka pake, no ka mea nui o ka pake
 Only the Chinese planted rice, not the Hawaiians. Only the Chinese because
 there were many Chinese i kela manawa, nui ka pake o kela manawa. O Hauula wale no, na pake wale no
 at that time, many Chinese at that time. Only here in Hauula and only Chinese
 ka mahi laiki maneinei. Ma keia aoao he poe Hawaii wale no. Aohe hana wale mai
 were growing rice here. On this side were only Hawaiians. The Chinese never
 kela poe pake. Ae, nui ke aloha o na hana o kela mau la. E hoomanao ae au
 bothered anybody. Yes, I have much nostalgia for the life of those days.
 I think
 i ko'u makuakane ame ko'u ohana, haawi ana na kokua i na poe pilikia.
 of my father and my family helping people in need.

Kekahi manawa ko'u mukuakane komo akula ka hale o kekahi poe.

Sometimes my father would visit some of these people in their homes.

CK: Ma Kaaawa, mahea o na loi o Kaaawa, kela aina o Kaaawa?

CK: At Kaaawa where were the taro patches at Kaaawa, in that land of Kaaawa?

WIK: Na loi o Kaaawa, iuka, iuka. He ai mai ke kula, ke kula mai, a kela uwapo aku

WIK: The taro patches of Kaaawa were inland. There was taro from the school from
 that bridge

i o a iuka ka o oia wahi, loi wale no kela a hiki iuka loa (oia?), loi ai
 over beyond and extending inland those areas to the base of the mountains
 were all in taro (was that so?)

wale no kela hiki iuka loa. (He kahawai no ka wai e . . ?) Kela kahawai,
 only taro patches all the way to the mountains. (Water was from the stream?)

That stream
 ua inu ia kela kahawai. Mai iuka loa kela kahawai, kela kahawai.
 could be drunk from. That stream comes from way inland, that stream.

(Holo mau ana ka wai?) Holo mau ana ka wai, holo mau ana ka wai. Mahea ka wai

(Was that stream constantly flowing?) The water was always flowing,
 the stream was always flowing. Where is the water
 o keia manawa? Ai hea ka wai o kela kahawai o keia manawa? Ua maloo.)

these times? Where is the water of that stream these times? The stream is dry.)

Aole wai, aole wai o keia manawa, aole wai (aole wai). Ai no ka wai he ua, ua,

No water, no water these times, no water (no water). There is water only when it
 rains.

A wai kela wahi mamua. Keia manawa ka wai wale no ai ka uwapo, oia wale no.
 There was plenty of water there before. These times there is only water at
 the bridge, only that.
 Mauka aku, a maloo, maloo.

Above that it is dry, dry.

CK: Pela no o Laie. Kahe no ka muliwai o Laie ma kela wahi o Poohaili.

CK: The same is true of Laie. The stream in Laie at Poohaili used to flow steadily.
 Keia manawa ka wa ua wale no e kahe mai kela wai. (Ae).
 These times only when it rains does that stream flow. (Yes).

WIK: Mamua nui no na loi ai o Laie. You know where ka halepule o na elders,

WIK: Formerly there were many taro patches in Laie. You know where the mission home
 of the elders,
 kela hale nui iluna, malalo aku a hoi iuka he ai wale no kela mamua, nui ka ai.
 that building on the knoll, below that and extending way inland there was only
 taro in those times, plenty of taro.

CK: Nui ka ai o Laie. Ka'u manawa mua i hiki ai i Laie, nui ka ai, iwakalua eka a oi

CK: There was plenty of taro in Laie. When I first got to Laie, there was plenty
 of taro, some twenty or more acres
 i ke kalo. (Nui na loi ka lakou o kela manawa o Laie). Nui no ka i'a,
 in taro. (They had plenty of taro patches in Laie at that time). There was
 plenty of fish,
 nui loa ka i'a o Laie kela manawa. Ko'u hiki ana ma Laie, he kanaha makahiki
 plenty of fish at Laie at that time. Upon my arrival at Laie forty years
 i hala 'ku nei, nui ka i'a o Laie. Keia manawa make kela kai. Pela paha
 gone by there was much fish in Laie. These times the sea is dead. Same perhaps
 o ke kai o Hauula nei, o keia mau kai? No keaha la i make ai ke kai?
 as the sea at Hauula and these beaches here? Why has the sea gone dead?

WIK: Ae, ae, pela ihola no. Kekahi no, ka ninau, ka ninau pehea la aole i'a?

WIK: Yes, yes, that's how it is. Also, the question, the question is how come
 there is no fish?
 Kekahi no, aole hele ia ka poe e lawaia. Keia manawa, ko'u manao keia,
 Also, the people don't go fishing. These times, this is my thinking,
 pehea la e ku ole mai nei ka i'a o keia manawa? Pehea la hele ole ka i'a i
 keia manawa?
 why aren't schools of fish coming in these times? Why don't the fish come in
 in these times?

(No ke aha?) Ka'u pane, ka'u pane keia, ko'u manao no keia,

(Why?) My answer, this is my answer, this is my analysis,

ina ua hewa wau e kala mai oe, ko'u manao no ka mea na kanaka o keia manawa

if I am wrong^(o) forgive me, my conclusion is because people these times

aale o lakou e hele i ka lawaia.

they do not go to fish.

NOTE: Footnotes in this manuscript have been taken from Pukui-Elbert's Hawaiian-English Dictionary.

CLINTON KANAHELE INTERVIEWING
JOHN E. BROAD AT LAIE, HAWAII
JUNE 13, 1970

Interloper: ()

C.KANAHELE: O maua keia me John E. Broad, kupa no keia aina o Laie nei.

C.Kanahele: This is John E. Broad and I, John being a native son of Laie.

O maua keia e kamailio nei keia la Poano, iloko o ka mahina o June.

This is we talking on this Saturday, in the month of June.

Ua piha oia i na makahiki kanawalu a oi. Noleila, e John Broad, e hoike mai
He is more than eighty years old. Therefore, John Broad, you tell
ia ka oukou noho ana ma Iosepa. Pehea ka noho ana o kela wahi, maikai no?

about the living of you people in Iosepa (Skull Valley). How was living in
that place, was it good?

J.E.BROAD: Maikai, maikai ka noho ana; aole mea (hemahema) hemahema.

J.E.Broad: Good, living was good; nothing (wanting) wanting.

CK: Lawa no ka ai?

CK: Was food sufficient?

JB: Lawa ka ai, lawa na mea hana e kanu ai i na mea kanu, ai . .

JB: Food was sufficient, equipment for cultivation was sufficient . .

CK: Hiki mai ka wa anu, pehea?

CK: What when winter set in?

JB: Hiki mai ka wa anu, ua akaokoa makou i na mea ai i ka wa mahana iloko o ke kela,

JB: When winter came, we has already gathered together food-stuff's in the summer
in the cellars, a hiki mai ka wa anu ai makou i kela mau mea.

and when winter came we consumed those things.

nohoi

- CK: Oiahoi ka uala (ka uala), ke kapiki, oia ano, ka apala (apala), na mea ai
 CK: ~~namely, the potato (the potato), the vegetables and such, the apples also (apple), the foods mea (na mea ai like ole) o kela aina haole.~~ Pehea, heaha ka oukou i kanu ai, i mahai ai?
~~(different foods) of that haole land. What crops did you people plant, farm?~~

JB: Ka makou mea ai i kanu ai ilaila, ke kulina, kalo, (hay) ka hay.

JB: The crops we planted there were corn, taro (hay) hay.

Keia hay no ka lio, hanai ana ka lio me ka pipi. Hanai pu makou i ka puua, This hay was for the horses, for the feeding of the horses and cows.
 We also fed hogs, moa, ka hipa, ka pipi. Hiki mai ka wa anu, na pule apau loa pepehi makou chickens, sheep, and cows. When winter came, every week we would butcher i ka pipi, a okioki a mahele ka i'o mai ka pipi mai no na ohana apau cows, cut up and divide the meat of the cows among all the families e noho ana ma kela kulanakauhale ma kela aina o Iosepa.

living in that town in that land of Iosepa.

CK: Pehea, kou manao heaha ka nui o na Hawaii i noho ana malaila?

CK: In your estimation how many Hawaiian families were living there?

JB: Kela manawa ekolu haneli me kanaeiwa kumakahia. (Nui no oukou) Ae,

JB: At that time 391. (You were many) Yes,

he poe Samoa kekahia, (poe haole no kekahia) ae poe haole, aole nui loa ka haole. very there were Samoans, (some haoles) yes, haole, but the haoles were not many. Hapanui he poe Hawaii, me ka poe Kamo. Aole nui loa ka Kamo.

The majority were Hawaiians, and Samoans. The Samoans were not very many.

Hawaii no ka mea nui. Na Nukilani, aole nui loa ka Nukilani. Hawaii ka hapanui.

~~Hawaiians were numerous. New Zealanders, not very many New Zealanders.~~

~~Hawaiians were the majority.~~ Pepehi makou i ka makou pipi, a ka puua, hana i ka makou ham.

We would butcher our cows, the pigs, and make our ham.

CK: Pehea, he kula no maleila no ka kamalii?

CK: Was there^a school there for the children?

JB: Ae, he kula no maleila no na kamalii.

JB: Yes, there was a school for the children.

CK: Na wai i a'o ai ma ke kula?

CK: Who taught at the school?

JB: He poe kumu wahine mai Bountiful mai. Kela mai ka aina . . .

JB: Women teachers from Bountiful. These came from the land . . .

CK: Ohana kela i pili ai i Walapa ma?

CK: Were they relatives of the Waddoups?

JB: Ohana pili ia Walapa ma. He kaikamahine, he keiki kane nohoi.

JB: Relatives of the Waddoups's. They were girls and also a young man.

Ekolu kumukula o kela wahi e kula ai i ke kamalii, na keiki, i na kula ilaila
There were three teachers at that place teaching the children, the children,
a ka wa anu. A hiki mai ka mahana, pau ka hoi o kela poe e hele na keiki i
ka hana.
at the school there in the winter. Come summer, all these teachers went home
the pupils going to work.

CK: I ka oukou hana ekalesia he ward maleila, he ward maoli? (Aole, he branch),

CK: Regarding your Church activities there, was there a real ward? (No, a branch),
he branch kela. Luakini no ka oukou? he luakini no ka oukou? (e, he luakini)
that was a branch. Did you people have a ~~chapel~~? did you people have a ~~chapel~~?
(yes, a chapel)
Owai ka pilikikena o ka apana o ia wahi?

Who was the president of the branch at that place?

JB: Kela manawa o Harvey Cluff. Manua ko makou hiki ana maleila ia ka

JB: At that time was Harvey Cluff. Before we got there

makahiki umikumawalu kanaeiwa kumalima, o Harvey Cluff. A mau makahiki mahope
in the year 1895 it was Harvey Cluff. A few years after
o kela manawa, pau oia. A noho mai o Waddoups, Anson Waddoups; a William Waddoups
that time, he was released. And then Waddoups became president; followed by
William Waddoups.

Anson Waddoups oi ka mua; o William Waddoups oia ka muli, me ka laua mau wahine
 Anson Waddoups was the older; William Waddoups his was the younger, with their
 wives
 ame ka laua mau keiki.
 and their children.

CK: Ilaila no oe i ka manawa i hele ai o Pelikikena Iosepa F. Kamika,

CK: Were you there when Pres. Joseph F. Smith went there
 mahope aku i kona hoolaa ana i keia kahua o ka halelala o Laie? (Ae).
 after his dedicating of the site for a temple at Laie? (yes).
 Heaha kana mea i olelo aku ia oukou?

What did he say to you people?

JB: Hele mai oia e haiolelo mai ia makou. Olelo mai oia pili ana o ka halelala

JB: He came and addressed us. He disclosed that a temple would soon
 e kukulu ia ana inei o Hawaii. Olelo mai oia ka poe e makemake ana e hoi i
 Hawaii,
 be erected here in Hawaii. He said to the people who wanted to return to
 Hawaii
 makemake ia lakou e hoomakaukau e hoi ia Hawaii. "No ka mea ua hele mai nei
 oukou
 they were being asked to prepare to return to Hawaii. "Because you have come
 ineinei i ka aina haole mamuli o ka hana i ka halelala, a ua wae ia
 here to this haole country for the purpose of the temple, and
 keia aina na oukou e noho ai, a e kanu ka meakanu, hanai na holoholona i mea ai,
 this place was chosen for you people to stay on, to grow crops, raise livestock
 for food,
 i hiki ai oukou ke hele i ka halelala ineinei i Loko Paakai. Keia manawa
 so that you people might go to the temple here in Salt Lake City. This time
 ai ka halelala. E hoi i keia manawa. Makemake au ia oukou e hoi,
 you will have a temple. Return home now. I want you people to return,
 e hoi, e hoi hou oukou i Hawaii no ka mea, no ka mea ko oukou kumu i hele mai
 ineinei
 to return, to return again to Hawaii because, because the temple has the reason
 for your coming home,

ne oukou makemake." Aole oia i olelo he mea hookikina makou e hele,
 if you want to return." He did not pressure us to go,
 e hoi i Hawaii. Aole, haawi mai oia ia makou i kela kuleana ina makemake makou
 to return to Hawaii. No, he gave us that privilege if we wanted
 e hoi mai, e hoi mai, aole makemake e noho ileila, e noho ileila.
 to return, to return, and did not desire to stay there, to stay there.

CK: Owai ka mea uku i ka oukou ukumoku i ko oukou hoi mai ana?

CK: Who paid your steamer fares for your trip home?

JB: O ko makou ukumoku hoi mai, no makou no. (Kekahi no no ka Ekalesia no)

JB: Our fares to return, we paid. (For some the Church paid)

kekahi no ka Ekalesia, ka poe ke hiki ole ke uku na ke Ekalesia ke uku,
 some the Church paid, those who could not pay the Church would pay,
 a o ka poe e hiki ke uku a uku.

the people who could, would pay their own.

CK: Iloko o kou ohana, owai iloko o kou ohana i hele ai, o oe me kou makuakane?

CK: In your family, who in your family went, you and your father?

JB: Aole, owau me ko'u uncle, o John P. Nawahine ame kona keikeina, o

JB: No, I and my uncle, John P. Nawahine and his younger brother,

Henry K. Nawahine ame ka laua wahine kela manawa. Owau me ko'u keikuhine,

Henry K. Nawahine and their spouses then. I and my sister,

oia o Sister Hubbell, maua i hele ilaila. Ehiku makahiki ona kela manawa,

Sister Hubbell, we both went there. She was seven years old that time,

a owau elina makahiki ou i kela manawa. Ko maua manawa i hele ai,

and I was five years old at that time. When we went,

wa pepe loa maua i kela manawa .

we were very young children at that time.

CK: Maleila oe i hui ai me kou wahine?

CK: Was it there that you met your wife?

- JB: Ae, malcila i halawai au me ka'u wahine, makahiki umi-kumaeiwa haneli me ewalu.
- JB: Yes, there I met my wife in the year 1908.
- CK: Mahea olua i male ai, male iaai?
- CK: Where were you two married?
- JB: Male maua i Iosepa, a malalo o ke alakai ia ana o William Waddoups, o mea o Thomas Waddoups.
- JB: We were married at Iosepa under the supervision of William Waddoups, Thomas Waddoups.
- CK: Ka manawa i hoi mai oukou i Hawaii nei, ehia kau poe keiki?
- CK: When you folks returned to Hawaii, how many children did you have?
- JB: Ko'u hoihoi ana mai i neinei mai ka aina haole mai, eha maua keiki,
- JB: On my return here from the land of the haoles, we had four children, ekolu keiki kane, hookahi keikimahine. (Ua pau lakou i ka hanau ia ma kela aina no?) three boys, one girl. (Were they all born on that land?)
- Ae, pau lakou i ka hanau ia ma kela aina. A o ka'u keiki kane oia ka pepe Yes, they were all born on that land. My son he was the baby, oia keiki ke ola nei keia manawa i Honolulu (owai?) o Alvin Broad.
- He is the son living at this time in Honolulu (who?), namely, Alvin Broad.
- CK: Oia ka mea pepe la o kela manawa (ka pepe o kela manawa). A i ka manawa
- CK: He was a baby at that time (the baby at that time). When i hiki mai na wa anu, heaha ka oukou mea i hana ai, hanai holoholona? winter came, what did you people do, feed the livestock?
- JB: Hanai ka pipi, hanai ka puua, hanai ka hipa, oia mau mea. Hele no makou
- JB: Would feed the cows, feed the pigs, feed the sheep, and such animals. We would i ka hana. Aole, aole makou i noonoo i kela mau mea e pili ana i ke anu. to work. No, no, we did not mind the conditions pertaining to winter. Heaha la ia mea i makou i kela manawa? (Ua ma'a oukou). Ua ma'a makou What was that to us in those days? (You were accustomed). We Were used to i ka noho ana o kola wahi, he anu, he anu. Aole kela mea e hoopilikia ai ja makou. to the life of that land, to the cold, the cold. That condition did not

CK: A heaha ka oukou mea e hoolaule'a ai, e hoolioli ai?

CK: What did you people do for recreation, for entertainment?

JB: Na Poano apau loa hookani pila makou. Hookani violina au i kela manawa.

JB: Every Saturday we would play music & instruments. I played the violin at that time. E ehiku ko makou nui. Ewalu ko makou nui i kela manawa e hookani pila (Owai?). We were seven all told. We were eight all told at that time playing musical instruments (Who?). Owau, me ka'u uncle o Henry Nawahine. Oia ko makou alakai. A o Abraham Nahulu, I, my uncle Henry Nawahine. He was our leader. And Abraham Nahulu,

David Mokuilima, George Alapa, William Pukahi, George Alapa, a oweu nohoi.

David Mokuilima, George Alapa, William Pukahi, George Alapa, and also I.

Makou ka poe hookani violina, the violin. Ka'u wahine oia ka himeni,

We were the ones who played the violin, the violin. My wife she was the violinist,

oia ka mea himeni na makou. (A hulahula na poe o kela kulanakauhale).

she did the singing for us. (The people of that town engaged in dancing).

Hulahula na poe o kela aina o kela kulanakauhale.

The people of that land, of that town danced.

CK: He wahi hulahula no oukou i hoomakaukau ia?

CK: Was there a place provided for your dances?

JB: Ua hoomakaukau ia ka hula o kela manawa. Nui na wahine; nui na keikimahine;

JB: It was provided for at that time. There were many women; many girls;

nui na wahine male, ka'u wahine kekahi. Hele mai ko makou poe hoaloha,

many married women, including my wife. Our friends would come,

ka poe Ilikini ma kela aina no o Iosepa, a hele mai lakou. Hele mai na kahuhipa.

~~the Indians from that land Iosepa, they would come. The sheep herders would come.~~

CK: Pehea lakou i hele mai ai, maluna o ke kaa, kaa lio?

CK: How did they come, on wagons, on horses?

JB: Hele mai lakou maluna o ke kaa, kaa me ka lio. Aole automobile i kela manawa.

J: They came in wagons, wagons drawn by horses. No automobiles in those times.

(Me ke kaa lio wale no o kela manawa, maluna o ka lio kekahi). Maluna no ka lio kekahi
 (Only wagons drawn by horses during those times, same on horseback). Some on
 i hele mai ai. Hulahula makou apau, kani ka pila. Nui na hauoli oleila kela
 manawa.
 tiny ones. We would dance, some play the instruments. There was much fun in
 na poe apau loa. those times.
 (Komo mai no na haole) Komo pu mai o na haole, / Ua halawai makou, hauoli makou.

(The haoles joined) The haole and everybody else came together. We associated
 and we enjoyed each other.

CK: A maleila nui na poe Hawaii i moe ai malaila, ua kanu ia malaila?

CK: Many Hawaiians died there, and were buried there?

JB: Nui na poe. O kekahi poe ua make mamua ko makou hiki ana ileila.

JB: Many people. Some of the people had died before we got there.

Kekahi ua make i kela mau makahiki a makou i noho ai ileila. (Heaha ke kumu

Some died in the years we stayed there. (What was the reason

i make ai lakou?) Ma'i, ma'i, loaa i ke anu, oia mau ano. Keia manawa

nui na ano ma'i like ole. O kela mau la aohe makou i maopopo ai heaha la

keia ma'i,

there are many kinds of diseases. In those days we did not know what disease was,
 heaha la keia ma'i. He anu wale no kela ia makou, he anu (he anu).

what illness was. To us that was only low temperature (cold conditions).

CK: Pehea ka oukou hale, pehea i hiki ke hoomahana iaai?

CK: What about your homes, how could they be heated up?

JB: Ka hale, kela hale ame keia hale, ho kapuahi, kapuahi me ka wahie nohoi.

JH: The dwelling, that house and this house each had a slave, namely wood stove.

Ko makou wahie hele makou i ke kuahiwi, oki i keia pine, oki i ke pine tree,

Our wood we went to the mountains, cut down the pine, cut the pine trees.

hoihoi mai e paila i ka hale. Oia ko makou wahie i oki ai, oki me ke ko'i, to bring and pile it at home. This was our wood that had been cut with an ax me ka pahi-olo, oki, a hookomo iloko o keia kapuahi. A oia ka mea nana i with the saw, cut, and to be put into this stove. That was the thing that hoomahana i ka hale. A ko makou kuke ana, kuke no ma keia kapuahi. heated the house. Our cooking was done on this stove.

Aole e like pu me ke kapuahi o keia manawa, he uila, he gas. Kela manawa Not like the stoves of these times, electric or gas stoves. That time wahie me ka charcoal.

wood or charcoal was used.

CK: A kamaaina no wau i ko'u wa opiopio. A pehea ina mai ka oukou owai ke kauka.

CK: I was acquainted with wood stoves when I was young. If you're got sick who was the doctor e hele mai e lapaau ia oukou?

that came to doctor you up?

JB: Keia, ka poe ua ma'i ileila, keia wahine a Waddoups me kana mau hoa,

JB: This wife of Dr. Waddoups and her companion nursed the sick there,

he kaikamahine mai Bountiful mai. Hele mai lakou ilaila he nurse. He nurse lakou, who was a woman from Bountiful. They had come as nurses. They were nurses, a hele mai lakou a kokua i ka poe Hawaii, keia poe hoahanau i ma'i. and they came to help the Hawaiians, these sick members.

Hele mai lakou a haawi i ka laau (laau) e hoola ai ia lakou. (Aole kahaukapila)

They would come and dispense the drugs (drugs) to heal them. (No hospital)

Aale kahaukapila ma kela wahine. Noho keia poe ma kauhale; noho i ka hale.

No hospital at that place. The sick stayed at home; remained at home.

Hele mai keia poe e kokua. Ka'u wahine, ina hanau ai ka pepe, hanau i ka hale.

These people would come to help. My wife, if giving birth, would give birth at home.

Eha pepe a maua i hanau ai i ka hale. Aole kauka. (Nawai i lawelawe?)

Four of our babies were born at home. No doctor. (Who attended?)

Owau no, owau no ke kauka. Owau ka wahine nana e hemo ka pepe, e kokua kau wahine

I, I was the doctor. I was the midwife that would bring the baby out, helping
e hemo ka pepe. Me kona hoomanawanui hanau mai keia poe keiki a maua. (Eleu no oe).
with the birth of the baby. With her patience, have our children come. (You were
efficient).

CK: Pehea na keiki o kela manawa e hoahalike ai oe me na keiki o keia manawa?

CK: What about the youth of those times as compared to those of these times?

JB: Na keiki o kela mau la, aole like me keia mau la. Malia, mamuli paha o ke kumu

JB: The youth of those days, were not like the youth of these days. Probably due to the
fact, oiahoi aole na hoao like ole kela ano me keia ano i kela mau la. Keia manawa
namely, there were not in those days the different temptations of this day. These
times nui na hoa'o, nui na hoowalewale, oiahoi keia mau ano hoowalewale, hookolohe
there is much temptation, much deception, namely, those kinds of temptations,
allurements o keia mau la. Kela mau la, aole, lokahi ke ano o na kamalii o kela mau la.
of these days. Those days, no, the youth were united in those days.

Aole hakaka kekahi me kekahi, huhu kekahi me kekahi. Aole makou i ike i keia mea.
They did not fight one another, hate one another. We did not know those things.
(Haha'a no ke kulana) haha'a ke kulana o na keiki (hoolohe i na makua)

(Humble in conduct) the youth were humble by their conduct (would listen to the
parents) hoolohe i na makua, hana kokua i ka hale. Na hana apau na makua i haawi ia he
would listen to their parents, and would help around the house. All chores that
the parents assigned hana no ka hale, hana lakou. Aole lakou pane kikoola i na makua. Hana lakou.
in the house, they carried out. They did not reply rudely to their parents. They
Aole, aole makou pilikia me kela malalo i ka malama ana i ko makou keiki.
worked.

No, we did not experience such heartaches while raising our children.

Hoolohe lakou.

They hearkened.

CK: Owai ka haku-nui o kela kulanakauhale o kela manawa, mea hoomalu ana

CK: Who was the overseer of that town at that time, one who presided

ma ke ano manager no kela wahī?

somewhat like a manager over that place?

JB: A o Waddoups ma (O William) o William, o William ame Anason. Olua laua (Anason)

JB: Waddoups (William), William; William ame Anason.

The two of them (Anson)

Anason oia ka mua, a William oia ka lua. Keia poe maikai keia poe (maikai),
Anson was the older, and William he was the younger. These people were good people
(good); aloha, aloha makou ia lakou.

and we loved, loved them.

CK: Hele no ka pelikikena o ka Ekalesia ileila i kekahi manawa?

CK: Did the president of the Church go there sometimes?

JB: Ae, hele mau maila o ka Pelikikena o Iosepa F. Kamika ilaila. Hele mau mai oia

JB: Yes, President Joseph F. Smith always went there. He came frequently,

na la nui, na la like pu me ka hui. I na manawa hui ai makou ileila;
on holidays, and such days as Conference time. We met with him frequently;
hele mai oia, haiolelo mai oia, mahalo mai oia (poweko ka olelo Hawaii),
he would come, he would speak, he would think us (proficiently in the Hawaiian
language), ma ka olelo Hawaii (poweko, maikai ka olelo Hawaii) maikai ka olelo Hawaii
in the Hawaiian language (proficient, good in the Hawaiian language) good in the
Hawaiian language (piha, piha). Aole haiolelo haole oia ia makou. Haiolelo oia ma ka olelo Hawaii,
(complete, complete). He could not speak in English to us. He preached in
Hawaiian.

Pelikikena o Iosepa Kamika (wahi kanaka olulu). O Waddoups me kana . . .

President Joseph F. Smith did (he was a kind man). Waddoups and his . . .

kela mau kanaka, kela mau la ia makou, olelo Hawaii (poweko no laua,

these persons, spoke in those days to us in the Hawaiian language (they both were
proficient, oia me Anakona ma ka olelo Hawaii, poweko). Na keiki o kela manawa lāmasina loa
lakou he and Anson in the Hawaiian language, proficient). The children of these two
were known as the

i ka olelo Hawaii. Hiki mai ko makou ne'e ineinei i Hawaii nei, heaha la,
 in the Hawaiian language. Upon our return to Hawaii, why,
 poina lakou, poina kekahi o lakou i ka olelo Hawaii. Aole au i poina
 they forgot, some of them forgot the Hawaiian language. I did not forget
 i ka olelo Hawaii.
 the Hawaiian language.

CK: Owai na ohana o Laie nei i hele ai iloko o Loko Paakai?

CK: What families from Laie went to Salt Lake City?
 ola,

JB: Na poe e ola ana o keia manawa (aoles, na poe make, o Kekauoha ma), Kekauoha,

JB: Those living these days (no, the living as well as the dead, the Ke mohane)
 Kekauoha,
 Poi Kekauoha. Illeila oia i kela manawa, mamua ko'u hiki ana ileila, ileila oia.
 Poi Kamuhia. He was there at that time before my arrival there, he was there.
 A o Lua (ka ohana o Lua), Lua oia kekahi poe i hiki ileila. Pekelo, Nakuhau,
 Lua (the Lua family), but he was one of those who went there. Pekelo, Nakuhau,
 he nui na poe i make ineinei ileila lakou i noho ai a hoi mai ne'e ineinei,
 there were many who had been there and had returned home and died subsequently,
 a hoi mai ineinei a make ineinei. (O Apuakehau) Apuakehau, o kekahi keia poe
 who had returned here and died here. (Apuakehau) Apuakehau, some of these people
 ileila lakou mamua ko'u hiki ana ileila. (O keia ohana o Apuakehau,
 having been there before I got there. (This Apuakehau family,
 owai lakou i hele ai maleila?) Apuakehau, a (Aekuku) Kekuku, o Brother Kekuku
 who of them went there?) Apuakehau, (Kekuku) Nakuhau, Brother Kekuku
 me kana wahine. Ke hoomaopopo nei wau i keia makuahine O Viola, o (o Ivy) Ivy,
 and his wife. I recall this mother, Viola, (Ivy) Ivy,
 ileila oia. (Pehea o Ivy kekahi ileila?) O Ivy kekahi ileila. (Pehea keia ohana
 they were there. (Ivy was one of them there) Ivy was one of them there.
 (What about the Kahawaii family,

ileila no?) Aole lakou i hiki ai ileila. (Keia ohana o Mahiai?) Aole, were they there? They were not there. (What about the Mahiai family?) No, malia paha namua ko'u hiki ana ileila. A ko'u manawa i noho ai ileila, perhaps before my being there. During my time living there, aole ike ia lakou. (Keia wahine o Pukahi) Pukahi, o Roy Pukahi, I did not see them. (This Mrs. Pukahi) Pukahi, Roy Pukahi, e ola ana o keia manawa, ileila oia i hanau ai, a kona mau, kona mau keikeina, who is living this day, he was born there, and also his younger brothers, kekahi keikuana, keikeina, make keia manawa. Oia wale no ka mea e ola nei some older brothers, who are this time dead. He is the only one living keia manawa. A owau wale no ka mea e ola ana keia manawa. (Keia ohana at this time. And I am the only one living at this time. (This o Hubbell, Kawahine me ke kane) ko'u keikuhine me na keiki, ma kahi o ke eha Hubbell family, wife and husband), my brother and two children, had four keiki kane o kela manawa e noho ana ileila (hanau lakou ileila). sons living there at that time (they were born there). Hanau lakou ileila, keia poe eha, keia poe kamalii hanau ia ileila. They were born there, these four, these children were born there. A ka hapanui ineinei. Ekolu keiki oia o George Hubbell ame Josiah Hubbell, Most of them were born here. Three children, George Hubbell and Josiah Hubbell, George Hubbell me Bill Hubbell. Opiopio oia kela manawa hoi mai ineinei George Hubbell and Bill Hubbell. She was young at that time when she returned manei i hanau ia. (Ke keikeina o kou wahine ilaila no kekahi?) here and continued to have children. (Was the younger sister of your wife ka wahine there, too?) Ae, ke keikuana o ko'u wahine (keikuana kela, ka mun kela, o Kailikea Yes, it was the older sister of my wife (that was an older sister, the wife of o Piilani keia) o Piilani Kailikea (lakou like maleila?) Lakou like maleila Piilani Kailikea) of Piilani Kailikea (they were all there!) They were all there

Makou ileila kela manawa, a kekahi keikuhine ona, o Annie, Annie Kennison, We were there at that time, and one of her sisters, Annie; Annie Kennison, ame Maria Kennison, ileila lakou i kela manawa. and Maria Kennison, they were there at that time.

CK: A ka noho ana o Laie kou wa opipio, keia aina ua kanu ia mua i ke ko

CK: While living in Laie during your youth, this land was first planted to cane, i keia wahi i ke ko (ke ko). Ua'eli ia na luawai o keia wahi.

this place was planted to cane (cane). The arassing walls had been drilled.

JB: Ae, kela manawa a makou i hiki mai ineinei, ma kahi o ka halekula o keia manawa,

JB: Yes, at ~~that~~ time when we arrived here, that place where the school is at this time, he wahi ko kela. He aina ko kela mamua. Pau ke ko i ka oki ia.

~~that place was in cane. That was a sugar cane area before. The cane was later removed.~~

Mamake ia e kukulu i halekula ilaila. Ka manawa hea la, aaole maopopo.

It was desired that the school be erected there. When it was to be built, I don't know Mahope mai kukulu ia i halekula ileila. Keia ka halekula e ku nei i keia manawa.

Later the school was erected there. This is the school that stands at this time.

Ke ko, oia mauka i ke kuahiwai o makou, kahi o ke ko i keia manawa.

Sugar cane was relegated to the hills of ours, where it is now growing.

CK: A mahea e noho ana o na kanaka o kela manawa?

CK: At that time where were the inhabitants residing?

JB: Ua akoakoa makou, ua kokoke makou kekahi me kekahi. (Manei no, ma keia wahi

JB: We had gathered together, were were close to each other. (Living here, in this palahalaha no?) Ma keia wahi palahalaha.

flat land?) On this flat place.

CK: Mamua aku, ihea na kanaka i noho ai?

CK: Before that, where the inhabitants lived

- JB: Mamua na kanaka i noho ai, i Honolulu. (Aole o Waieli? Waieli¹, Waieli?)
- JB: Before the people lived in Honolulu. (Not at Waieli? Waieli, Waieli?)
- Pololei kela (maleila i pupu ai na kanaka, maleila ame Poohaili?)
- That is correct (there the people clustered, there and Poohaili?)
- me Poohaili, ame Kahuku kekahi ma ke aina akau o Kahuku.
- there and Poohaili, and besides at Kahuku, the land to the right of Kahuku.
- CK: Kou wa i hiki mai ma Laie i kou wa opio, ua ne'i mua keia poe ohana ilalo nei o Laie?
- CK: When you came to Laie in your youth, how many families moved down here to Laie?
- JB: Laie, inei nei lakou i Laie. Nui na poe Hawaii i ne'e lakou ineinei.
- JB: Laie, where we live in Laie. There were many Hawaiians who moved here.
- Hapanui o lakou ua make keia manawa.
- Most of them are now dead.
- CK: Hoomaopopo 'ela oe i kela uwapo ma Laie-maloo kou wa opio?
- CK: Do you remember that pier at Laie-maloo when you were young?
- JB: Ae, hoomaopopo au i kela uwapo ma Laie-maloo.
- JB: Yes, I remember that pier at Laie-maloo.
- CK: Komo ka moku maleila. (Hele mai ka moku.)
- CK: The steamer would anchor there. (The boat would come there.)
- JB: Mamua hele mai ka moku, ma kahi o kela uwapo a ku maleila. Lele mai ka poe;
- JB: Before, the boats were, in this pier was moored there. The people would disembark; lele mai ka poe, ka poe. Aale i loihi loa. He moku liilii wale no.
- the people, people, would disembark. Did not last long. Only a small rowboat moored.
- Aole keia moku nui o keia manawa. Moku liilii. Waapa paha i kela manawa,
- It was not the big ship of these times. Small steamer. At that time a rowboat heaha la ia mai kela manawa, a oia ka moku o keia poe Hawaii i hele mai ai.
- moored at that time, and it was the seacraft the Hawaiians came on.
- CK: I ka oukou hele ana i Honolulu, pehea o oukou i hele ai?
- CK: Pertaining to your going to Honolulu, how did you travel?
- ¹ Waieli is where the present sewage plant is.

JB: Me ke kaa, kaa (me ka lio) me ka lio (kau nohoi maluna o ka lio) kau maluna

JB: On wagons, wagons (drawn by horses) hitched to horses (also by horseback) by
o ka lio. Ina makemake e hde maluna o ka lio, hele maluna o ka lio;
riding the horses. If they preferred going on a horse, then they went by horse-
back; hele me ke kaa, kaa hoki.

or went by wagon drawn by mules.

CK: Pehea na hoahanau o Honolulu, ina hele mai, hele mai me ke kaa lio?

CK: What about the meetings in Honolulu, if they came would they come by horseback?
manawa

JB: Hele mai me ke kaa lio, maluna o ka lio kekahī/^{times} Ua hele mai me ke kaa kekahī
manawa.

JB: They came by wagon, and some by horseback. Sometimes they came by wagon.

CK: Hele mai lakou i ka wa hui o Laie.

CK: They would come to Conference at Laie.

JB: Ko lakou manawa i hele mai i Laie, hele mai lakou i ka wa hui. Ka wa i

JB: At their time coming to Laie, they came for Conference. That was when
malama ka hui ma Laie i hele mai lakou.

Conference was held at Laie when they came.

CK: Mahea lakou i noho ai ko lakou manawa i hiki mai ma Laie?

CK: Where did they room at the time they came to Laie?

JB: Ka wahi e ku ana ka Hale o Kela manawa, oia ka Mission house. Kela manawa

JB: The place where the Mission house stood at that time. At that time
ka Mission house mauka o Laie. Ileila lakou i noho ai. Keia manawa ua . . .
the Mission house was mauka in Laie. There they roomed. This time . . .

CK: Kekahi noho me na ohana kau liilii lakou i Laie nei.

CK: Some stayed in the homes of people scattered throughout Lāie.

JB: Ma Laie nei, a ka poe aale ohana maneinei ileila lakou i noho ai.

JB: At Laie, and the people who had no relatives here they stayed mauka at the
Mission house.

CK: Nui na hana hoolaulea i kela manawa?

CK: Much celebration went on there?

JB: Nui na hana hoolaulea, na kani pila. Ka makou ano noho ana i kela manawa,

JB: Much celebration went on; playing musical instruments. Our mode of living at that time
mehomeala he hoahanau; meheala, he kekuana he kekunane, keikuhine, pela wale aku.
seemed as if all were brothers; seemed all were brothers, sisters, and so on.

CK: Aole nana maka wale no (aole nana maka). Kokua no kekahī i kekahī (kokoke loa).

CK: They did not only look at one another (look at each other). Instead, they helped
each other (they were close)
Piha ka aina me ke aloha ame ka maluhia (piha me ka maluhia).

The land was full of love and tranquillity (full of peace).

JB: Ka mea nui o makou i kela manawa ka malama anei i ke kanawai o ke Akua.

JB: The main emphasis with us is that like us; keeping the commandments of God.
Hele i ka pule. Hauoli makou. Hulahula inei kela manawa. Hula like lakou
Would go to Church. We enjoyed ourselves. There were regular dances at that time.
They all danced iloko o keia hale hulahula.
in this dance hall.

CK: Ua lako ka aina (lako ka aina me na mea apau a makou i makemake). Nui ke kalo.

CK: The land was well supplied (the land was well supplied with everything we desired).
nui ka There was much taro.

JB: Kalo, nui ke kalo; loi o kela manawa. A ku'i makou i ko makou kalo,

JB: As for taro, there was plenty of it; there were many large patches at that time.
And we pounded our taro,
ku'i a hana ka poi. Keia manawa he mekini, o kela manawa ku'i makou me ka pohaku.
pounded and made poi. This time it is done with a molūlo, but at that time we
pounded with a stone.

CK: Pehea ke kai o kakou i kela manawa?

CK: How was our ocean at that time?

JB: Ke kai, maikai i kela manawa. Nui ke kai (nui ka i'a) nui ka i'a. (Komo mau ana

JB: The ocean was good at that time. Good sea (plenty of fish) plenty of fish. //
oia mau ano.
i ke akule) komo mau ana. Hele ana ka poe e haha ka i'a, ka limu, / Aole pilikia
were always coming in) always coming in. The people would go and pick up fish;
seaweed and such things. There was no poverty
kela manawa i ko makou noho ana i kela manawa. Kela mau makahiki i hala aku nei
in those times during our stay at that time. In the past few years

hoomaka mai keia (make o ke kai) make o ke kai.
has begun the death (death of the sea) of the sea.

CK: No ke aha la i make keia kai i keia manawa?

CK: Why has the sea gone dead at this time?

JB: Aole au i maopopo no ke aha la? Malia paha aole like paha aole like paha

JB: I don't know, why? Perhaps because the people do not live in harmony

me ka noho ana me mamua. Ua pau kela uhane aloha paha (oia no paha);
as they did before. Gone is that aloha spirit (perhaps so);
pau ke aloha, aloha i kekahi i kekahi. Aole makou i noho me ke ano ua oi oe,
aloha is good, love for one another is gone. We never lived in a way such thought
he was better than the other, owai la oinei, owai kela, aole. (Aole make'e aku ko ha'i) Nehememeala,
better than this or that person, no. (We were never covetous of another's)
Seemingly, he hoahanau, hoahanau kekahi me kekahi. Kokoke loa ko makou noho ana kekahī me
kekahi.
~~All were brothers; each a brother to the other. We lived very closely to each other.~~

CK: Pela no e hoopomaikai o ke Akua i ke kai. Ina maikai o na kanaka o ka aina,

CK: Thus would God bless the ocean. If the people on land live right,
aoe anei? maikai ke kai, (pololei kela, pololei kela).

the sea will be right, isn't it so? (that is right, that is right).

A pehea keia kanaka o Samuel E. Woolley? ka haku nui?

What about this man Samuel E. Woolley? the manager?

JB: I ka hele mai ineinei, mahalo wau i kela kanaka. Ko'u manao maikai kela kanaka..

JB: When I came to live here I liked that man. I believe he was a good man.

Oia ka pilikia ka noho ana o keia manawa. (Olelo Hawaii oia i ka wa apau)

~~The lack of much is the trouble with living at this time. (He was always speaking
in Hawaiian)~~

Olelo Hawaii oia i na manawa apau loa. A'o oia ia makou ka malama ana na kanawai
He was always conversing in Hawaiian. He exhorted us to keep the commandments
o ka euanalio o ka Haku maneinei. Olelo mai oia, kana mau mea i ha'i-olelo ia makou
f the gospel of God here. He exhorted, the things he stressed to us

kealoha kekah i me kekah i, malama i ke kanawai a ke Akua, malama i ke kanawai o ke aina.
 were to love each other, to keep the commandments of God, observe the law of
 the land.

Aole poina au i ka manawa mamua kona hookuu ia ana. Olelo mai oia ia makou
 I cannot forget the time before he was released. He said to us
 na poe Hawaii, "Makemake au ia oukou e malama i ke kanawai a ke Akua iluna o keia
 aina. Hawaiiana: "I want you people to keep the commandments of God upon this land.
 Hele ka pule. Malama i na lula me na kanawai o ke aina. Ne aale oukou malama
 Go to Church. Observe the rules and laws of the land. If you don't keep
 keia kanawai, aole malama i ka oukou hele i ka pule (mahele hana), mahele hana,
 these laws, do not observe your going to Church; (doing your responsibilities)
 carrying out your duties,
 me ka alaka'i me ka haahaa o ka naau, e hiki mai ka la e hele mai ana
 as directed by a contrite heart, the day will be coming
 i kekah i poe lahui e a pahu ia oukou (i ka paia) i ka paia." A ua ike kakou
 when a foreign people will push you people (against the wall) against the wall." We see
 i keia mau la (ua ko kela mau olelo) ua ko kela mau olelo. (Ai keia poe malihini
 in these days (the fulfillment of those words) the fulfillment of those words.
 (The strangers
 ua hiki mai nei ke pahu nei lakou ia kakou i ka pa). Ka poe Hawaii aole malama nei
 have come and are pushing us against the wall). The Hawaiiana who are not keeping
 i ke kanawai, ke hele nei lakou e ku i ka paia keia manawa. A ka poe malama
 the commandments they are being pushed against the wall those times. The commandments
 hiki no lakou maneinei. Ai no nae, ka noho ana o ka aina o keia manawa, pehea la.
 are all right here. However, the life on the land in these times, it seems
 manao au aole like me ko makou mua i hiki mai ineinei.

I believe is not like what it was when we first came here.

CK: Ka ^{manawa} i kukulu i ka halelaa. ineinei no oe?

J: When the temple were you here?

JB: Kela manawa, kokoke ua kukulu ia ka halelaa, mau hana liilii koe, kela makaliki

JB: At that time the temple was almost completed, just a little left to ua pau ka halelaa i

a makou i hiki mai ineinei, makahiki umikuma-eiwa haneli kuma-hiku (kokoke pau)
we got here, 1917 (almost done)

Kokoke pau ka halelala i kela manawa, January. January la ehiku o ka makahiki
The temple was almost completed at that time, January 7,
umikuma-eiwa haneli kumahiku.

1917.

CK: Ine'i no oe i ka manawa i hoolaa ia ka halelala?

CK: Were you here when the temple was dedicated?

JB: Ineinei wau. Owau me ka'u wahine himeni pu maua iloko o ka papa himeni

JB: I was here. My wife and I both sang in the choir

i hoomakaukau ia no ka hale no ka hoolaa. (Owai hou, owai hou o na poe himeni
trained for the dedication of that house. (Who else, who else sang
iloko o keia papa himeni?) Ka poe e ola nei o keia manawa, ahe nui loa,
in this choir?) Those living this time are not very many,

a o kela manawa nui. Na poe apau e noho ana ineinei, o Ivy Kekuku,

but many in those times. Those living here were Ivy Kekuku,

o kana kekuahine o Violet, a nui na poe (Frank Woolley), Frank Woolley, a
her sister Violet (Violet Leyer) and many others (Frank Woolley), Frank Woolley,
(pehea o Paul Elia?), Paul Elia, yea, nui na poe apau. Ai ke kii iloko o ka
(what about Paul Elia?), Paul Elia, yes, many others. Their picture is in
halelala keia manawa. Keia papa himeni makou i kukulu ineinei, nui na poe kela
manawa. This temple this day. This choir we organized here, there were many people at
that time.

Ua poina au i na inoa o kela poe. Nui ka poe ola ana kela manawa, aka ka

I have forgotten the names of these people. Many of them were living then, but
hapanui o ka poe o keia manawa kekah i lakou ai Honolulu.

the majority of those remaining now reside in Honolulu.

CK: Owai ka pelikikena o ka halelala? (O Brother Waddoups) o William Waddoups

CK: Who was the president of the temple? (Brother Waddoups) William Waddoups

(o William Waddoups) oia ka pelikikenā mua o ka halelāa (oia ka pelikikenā mua
 (William Waddoups) ^{First} he was the president of the temple (he was the first president
 o ka halelāa). A owai ka mea, owai ka clerk (o kela manawa o Waddoups
 of the temple). Who was, who was the clerk (at the time Waddoups
 oia ka pelikikenā? o McAllister) McAllister, a mahope mai noho o
 he was the president? McAllister) McAllister, and after came
 Robert Plunkett. (Ae, oia, oia, pololei kela, o Brother Plunkett. Keia mau la
 Robert Plunkett. (Yes, he, he, that is correct, Brother Plunkett. These days
 ano poina au o kela mau la o ka poe e noho ana i kela manawa. Keia brother
 I am forgetting those days and the people living in those times. This brother
 e hana nei iloko o ka halelāa, o Brother Forsythe). Mahope loa mai oia.
 now working in the temple, Brother Forsythe). He came way afterwards.
 (Mahope loa mai oia). Mahope loa.

(He came way afterwards). Way afterwards.

CK: Maanei i noho kou makuakane i Laie nei?

CK: Your father stayed in Laie?

JB: Makou na mea i hana ai iloko o ka halelāa kela manawa, e hana ana kela mau kii

JD: We were those who worked in the temple at that time, working on lime^s friezes
 iloko o ka halelāa, a maluna na (paia) paia o ka halelāa, eha paia o ka halelāa
 in the temple and on the (walls) walls of the temple, the four walls of the
 temple (kela mau kii e kokua oukou, lima kokua. Owai ka mea, ka artist?)
 (you being the helping hands on those friezes. Who was the artist?)

Ka artist o Elder . . (Kanappus, o Fairbanks) Fairbanks (Leo) Avard Fairbanks
 The artist our Elder . . (Kanappus, Fairbanks) Fairbanks (Leo) Avard Fairbanks
 (Avard Fairbanks). Oia ko makou alaka'i kela manawa. Owau me ko'u makuakane,
 (Avard Fairbanks). He was our leader at that time. My father and I

a Brother Alapa, a mau haole mai ka aina haole mai. Elimu lima-kokua i kela manawa.
 Brother Alapa, and some haoles from the mainland. Five helpers at that time.
 O Hamana kekahi. Na kii mahope o ka halelāa i keia manawa, ke kii kela
 Hamana was one. The statue behind the temple at this time, that is the image
 o ko'u makuakane^ē/hoopomaikai ana i (ke keiki o Iosepa) ke keiki o Iosepa.
 of my father blessing (the boy Joseph) the boy Joseph.

(Owai?) Iakoba oia ka makuakane e hoopomaikai ana ia Iosepa.

(Who?) Jacob, he is the father blessing Joseph.

(O kou makuakane ka mea i ku ai ma ...) Iosepa ko'u mokuakane kela

~~(he was the one who stood up...)~~ (Error: Jacob) (Error: Jacob)

(oia ka mea hoahalike) e hoahalike ana me Iosepa, a Hamana oia ka mea
 (Error: Jacob)

(he was the one posing) posing for Joseph,/ and Hamana he was the one
 e hoahalike ana me Iosepa (no kela keiki) no kana keiki (o Hamana ka)

posing for Joseph (the son) for Jacob's son (so that was Hamana)

o Hamana. Kela kii mahope o ka halelāa. (O kela kii mamua o ka wahine

Hamana. That statue is behind the temple. (The front frieze of the woman

e paa nei ka ipu wai, owai, o Sister Eliza Salm kela?) pololei, o Eliza Salm.

~~holding a small fountain, who was she, was that Sister Eliza Salm?~~ (Error: Eliza Salm.)

Oia ka makuahine (a o ke keiki?) ke kino o kela keiki, ka'u keiki kela,

She was the mother (and the child?) the body was that of my son,

ka lauoho (ke poo) ke poo oia ka keikimahine o (o Leimomi kela) o Leimomi Kalama.

the hair (the head) the head it was that of the girl (that was Leimomi)

~~Leimomi Kalama.~~ (Error: Leimomi Kalama.)

Oia ka lauoho, a o ke kino o ka'u keiki, o Alvin Broad (oia ka). Makemake oia

The hair was hers, but the body was my son's, Alvin Broad (that was so).

~~He wanted~~ (Error: He wanted) i ka'u keiki, maikai ke kino. Makemake oia i keia keikimahine maikai komā
 lauoho.

my son because of his fine physique. He wanted this girl because her hair was good.

A lawe oia i ke kino o ka'u keiki (oia ka). Kela kii imua o ka halelāa

~~He used as model the body of my son (that was so).~~ (Error: He used as model the body of my son (that was so))

e nana nui ana ia kakou i keia manawa i ke kaona nei, Buke Moramona kela.

looking in the direction of the town to us at this time, that is the Book of Mormon frieze.
Kela ka mea e huli ana i ka aoao akau, Berita ame na Kauoha. Mauka

That facing north is the Doctrine & Covenants frieze. The one mauka
e huli nei i ke kuahiwi oia ka (kii o Adamu, Adamu, ke Kauoha Kahiko)

~~Facing the north is the Book of Mormon frieze, that is showing images of Adam, Adam, the Old Testament, the New Testament, and the story of the four zones (you were one in hana ai maneinei) i na puke eha.~~

the Old Testament frieze, and the New Testament frieze faces the south.
Oia ke Kauoha Hou. Ka moolelo o keia mau puke eha (o oe ka kekahi mea

~~It is the New Testament frieze. This represents the story of the four zones (you were one in hana ai maneinei) i na puke eha.~~

of those who worked on them here) of the four friezes.

CK: I kinohi i hiki mai au, owa'u ka pookumu, kumukula o Laie nei, kau poe keiki

CM: When I first came here I was the school principal at Laie School. Your children
e hele ana i ke kula. O Lionel i ka mea, oia ka hiapo paha mawaena o

were attending the school. There was Lionel, who was the oldest perhaps among
kou poe keiki, a malalo mai o . . . Aole o Edwin i ke kula kela manawa,

your children attending, and below him . . . Edwin was not at the school at that
time, i Kahuku paha oia. O Lionel a na keiki malalo mai, o David, Joseph,

he was perhaps at Kahuku School. There were Lionel and those younger, as David,
Joseph, o Roscoe nohoi, ke keikimahine liilii loa i kela manawa (Liilii loa i kela
manawa).

also Roscoe, a very young daughter at that time (Very small at that time).

Ke keikimahine nui, oia no o Florence, a o Maggie ka mea e ola nei i keia
manawa.

The older girl she was Florence, and next Maggie living at this time.

A ko makou keikimahine aue na keiki, ua hele lakou i keia manawa hele i o inei,
Our daughters and their offspring, they have traveled at this time he . . .
i Honolulu, i ka aina haole, Alaska.)

to Honolulu, to the mainland, and Alaska.)

CK: Pehea i male ole oe i kekahi wahine haole i kou noho ana i Loko Paakai?

CK: Why didn't you marry some white girl when you lived in Salt Lake City country?

JB: I ko makou noho ana i kela wahi (papa ia mai oukou) papa ia mai makou,

JB: During our stay at that place, Iomega, (no were forbidden) we were forbidden, a a'o ia ia makou, o ka poe Hawaii male i ka poe Hawaii, ka poe haole and we were taught that the Hawaiians should marry Hawaiians, the haoles male i ka poe haole.

should marry haoles.

CK: Nawai kela a'o i a'o ia mai oukou?

CK: Who gave you people such instruction?

JB: Kela olelo a'o i a'o ia ai makou, mai Bro. Waddoups mai, William Waddoups,

JB: That instruction was given to us by Bro. Waddoups, William Waddoups, ame kona keikuana o Anson Waddoups. He lula kela a lakou i haawai mai ia makou and his older brother, Anson Waddoups. That was a regulation they gave us ma kela aina, male ka Hawaii i ka Hawaii, Polynesian; male ka haole i ka haole. on that land, Hawaiians marry Hawaiians or Polynesians; haoles marry haoles.

CK: Aole lakou i hoike ke kumu a lakou i noonoo me ia?

CK: Did they ever give the rationale for their attitude?

JB: A'o lakou no ka mea aina haole e hoolaha ka lahui haole, hoolaha ka haole,

JB: They gave such instruction because the rules that we to perpetuate haole a o ka Hawaii hoalaha i ka Hawaii. Aale e huikau, huikau i keia mau and the Hawaiians to breed Hawaiians. They were not to be mixed, these races (lahui) lahui, aole huikau i keia mau lahui. Oia ka lakou lula i haawi (races) races, these races were not to be mixed. That was the rule they ia makou i kela aina.

us on that land.

CK: He nui no na Hawaii i noho loa i ka aina haole?

CK: Were there many Hawaiians who stayed permanently on the mainland?

JB: Ae, nui, nui loa, nui loa na poe. O ko makou hoi mai ai, keia manawa

JB: Yes, many, very many, very many people. At the time of our return

makahi o ka clima paha a oi ka poe i noho ai i Iosepa e noho nei i ka aina haole
~~there were probably five persons who remained at Iosepa and are now living on the mainland~~

a ma na wahi like ole o ka aina haole o keia manawa. Aole au maopopo
 at different places this time on the mainland.

I don't know

mahea la lakou e noho nei i keia manawa. Ai no kekahi o lakou i ka aina haole
 specifically where they are staying this time. Some of them are living in the
 e noho nei.

land of the haoles.

CK: Ihea oe i hanau iaai?

CK: Where were you born?

JB: I Honolulu (akahiki hea?) makahiki umikumaeiwa haneli me,

JB: Honolulu (when?) in 1900,

umikumaeiwa kanawalu kumaeiwa (umikumawalu) umikumawalu haneli kanawalu-
 kumaeiwa
 in 1989 (18) 1889

(maleila oe i hanau)

(there you were born).

CK: Owai kou makuahine?

CK: Who was your mother?

JB: O ko'u makuahine o Kaahu Haili (nohea mai oia?) ko'u maopopo no ka aina o
 Kona,

JB: My mother was Joseth Haili (mohe ma sime from?) according to my understanding
 from the land of Kona,
 i Hawaii (kela ohana no o David Haili?) David Haili ma (pili oukou i kela
 ohana)
 on Hawaii (the family of David Haili?) David Haili (you are related to the
 family)

Kou mokuahine pili ia lakou, a nui na ohana.

My mother was relation to some big family.

CK: Mahea i hanau iaai i kou makuakane?

JB: Where was your father born?

JB: Ko'u makuakane i hanau ia i ne'i nei no, i Hawaii nei no (Hawaii nei).

JB: My father was born here, in Hawaii (Hawaii).

Hapa-haole kou makuakane?) hapa-haole ko'u makuakane, a male no oia

Your father was half-white?) my father was half-white, and he married
i ka hapa-haole, he wahine hapa-haole no.

a half-white, a half-white woman.

CK: Kou makuahine, hapa-haole no (hapo-haole). Oia ke kumu a'ia'i oukou,

CK: Your mother, she was hapa-haole (half-white). That is the reason you folks
are fair, a'ia'i oukou. Nui ke koko haole iloko o oukou.

You people are fair. There is plenty of haole blood in you people.

Aloha no ka noho ana ma keia aina o Laie nei.

Living in this land of Laie is nostalgic.

JB: Ae, pololei kela. Keia manawa aole poina ka noho ana ko kakou poe i keia
manawa.

JB: Yes, that is correct. This time we must not forget the associations we have
one for another at this time. Aole nui loa o ko kakou poe Hawaii keia manawa.

There are not too many of us Hawaiians this time.

CK: Ano kakaikahi nei kakou (kakaikahi kakou i keia manawa). O oe wale no

CK: We are somewhat few in number (we are few in number this time). You are the
ka mea kahiko loa ma Laie, a o oe, o Mary Kelii (Mary Kelii), pau wale no
maleila.

oldtimer at Laie, you, and Mary Kelii (Mary Kelii) and that is all.

(Pololei oe). Keia ohana no o Kekauoha ma (ae, na keiki ke ola ana keia manawa)
(You are correct). This Kekauoha family (yes, the children are living this time)

ai ko lakou makahiki malalo aku, malalo loa. Ae, aloha no.

their ages are below, way below. Yes, they beloved.

Hoomaopopo oe i ka manawa i ili ai kela moku mawaho nei mawaena o Mokuauia
You recall the time when that steamer went aground between Mokuauia
ame Kahuku? moku piha me ka papa?

and Kahuku? a ship loaded with lumber?

JB: Malia paha manua kela o ko'u manawa (malie kela manua kou manawa).

JB: Probably that was before my time (probably before your time).

CK: Owai ke kanaka poo-lawaia o Laie kou wa i hele mai ai?

CK: Who was the head fisherman in Laie in your day?

JB: Ko'u manawa i noho ineinei, o Hamana, Hamana Kalili me kona keikeina

JB: In my time staying here, Hamana, Hamana Kalili and his younger sibling
oiahoi oia ke kekeina e ola ana keia manawa, oia kekahi ame Sam.

namely he is the younger sibling that is now living, he was one and Sam.

(Ke "kuli", a pehea o Logana?) A Logan kekahi, oia kekahi, o Logan kekahi
o lakou (The "mate", and how about Logan?) Logan was one, he was one, Logan was one
of them ka poe lawaia i kela manawa. O Hamana nae ka mea alakai. Oia ka mea alaka'i
fishing at that time. Hamana, however, was the leader. He was the leader
keia poe hukilau. Oia ka mea malama i ka hukilau. (Komo mai ke akule na
Hamana . . .) of, the hukilau fishermen. He was the one who directed the hukilau.
(When the akules came in, Hamana was . . .)

O Hamana me kona mau keikeina, o lakou ka mea malama i ke kai i kela manawa.
Hamana and his younger sibling they were the ones who had the fishing monopoly
at that time. (Hoopuni ka i'a) Hoopuni ana ka i'a i kela manawa. Na lakou.

(Surrounded the fish). Surrounded the fish at that time. They did.

Nui ka i'a i kela manawa. Ka hukilau apau loa nui ka i'a. Lawa ka i'a

There was much fish at that time. All the hukilaus yielded fish. Fish was
efficient

Lawa ka i'a e makana ai i kela poe ame keia poe. Ka poe i hele ilaila
There was enough fish to be distributed among the people. Those who went there
makemake he i'a ua ku ka paila o ka i'a,
and desired fish, the fish were there in piles.

CK: Pehea na poe o Laie hele no lakou i ka hana mahiko ma Kahuku?

CK: What about the people of Laie, did they go to work for the Kahuku Sugar Co.?

JB: Aole ka hayanui loa; aole nui loa (kakaikahi wale no) kaka'ikahi wale no.

JB: Not the majority; not too many (very few) very few.

Owau ka mea i hele i ke ko i kela mau makahiki me ke ko o Kahuku.

I was the one who went to work in the sugar fields of Kahuku in those years.

Kela manawa hui pu me Laie, Laie me Kahuku kela manawa. A mahope, pau o Laie.

That time Laie and Kahuku operated jointly. Afterwards, Laie folded up.

Lawe o Kahuku a hiki i Kahana. Mamua keia aoao mane i pili ana ia Laie

Kahuku took over as far as Kahana. Formerly this area near Laie

o Laie e malama ana i kela mau mea. Pres. Woolley kela manawa

was under Laie management. Pres. Woolley at that time

a ka mahiko

oia ka pelikiken o kela manawa (Oia ka haku-nui o Laie). Oia ka haku-nui

of the sugar plantation

he was the president at that time (He was the manager at Laie). He was the

manager

no Laie i kela manawa. (A o Frank Woolley?) Frank Woolley (o Ralph Woolley,

at Laie at that time. (And Frank Woolley?) Frank Woolley (Ralph Woolley

e noho ana lakou?) E noho ana lakou ineinei me ko lakou mokuakane.

they were here then?) They were staying here with their father.

(Opiopio oukou i kela manawa) opiopio o makou i kela manawa.

(You were all very young at that time) we were all very young at that time.

CK: Keia makuakane o keia mau keiki o Woolley, poweko loa lakou ma ka ololo Hawaii.

CK: This father of these boys, Samuel E. Woolley, spoke Hawaiian fluently.

O Palani ka mea helu ekahi loa.

Frank was the best of all.

Oia ka mea makaukau ma ka olelo Hawaii, oia me kona papa.

He was proficient in the Hawaiian language, he and his father.

CK: A o keia ohana o Apuakehau, kupa no lakou no keia aina? (Ae, lakou

CK: ~~What about this Apuakehau family, were they natives of this land?~~ (Yes, they
kekahi kupa no keia aina). Maleila no na kupuna i hanau iaai.

were some of the natives of this land). Here their ancestors were born.

Owai hou na kupa o Laie nei? (Na kupa o Laie nei, o keia Brother . . .)

Who else were natives of Laie? (Natives of Laie, this Brother . . .)

O Lua ma (o Lua ma, ke keikamahine i male ia i kela keiki Samoa, o Kalama)

~~The Lua family (the Lua family, and this girl who married that young man, representing the Kalama family)~~
o Kalama (Brother Kalama), Kamauoha ma (Kamauoha ma, ineinei lakou;

~~the Kalama family, the Samoan family, the Kamauoha family,
they were here; they were here;~~
o Forsythe ma, ineinei lakou . . .) O kekahi lakou ua hele mai lakou mawaho
mai.

~~the Forsythe Family, they were here.) Some of them had migrated from elsewhere.~~

O keia ka'u e ninau nei o ka poe ineinei no, poe incinei no lakou i hanau iaai

My question relates to the natives here; those born here

mai kinohi mai. (Kalili ma) O Kalili ma, na kupuna mai Maui mai.

~~from the beginning. (Kalili family) Kalili family, their progenitors came from~~

Moleila, mai mawaho no lakou. Manao no wau o Apuakehau ma. (O Apuakehau ma

Therefore, they were migrants. I believe the Apuakehau family is native.

(The Apuakehau family
o lakou kekahi poe kupa (kupa loa), poe kupa loa incinei (kupa loa no Laie).

they are some of the natives (very native) very native to this place (very
native to Laie).

Lakou ka poe kupa loa, ka poe e ola nei keia marawa. Ka hapanaui na puu loi
ka make.

They are native born indeed, these people who are living at this time.

~~The majority have died.~~

CK: Nui no na kalo ai o Laie i kela manawa? (Aole piliiki no ke kalo o kela manawa).

CK: Was there plenty of taro in Laie at that time? (Taro was no problem at that time).

Nui ke kalo; nui ka poi.) Nui ka wai (nui ka wai i kela manawa).

Plenty of taro; plenty of poi.) Plenty of water (plenty of water at that time).
i ka

Lako ka aina. (Keia manawa paipu wai. Kela manawa punawai kela manawa o makou.

The land flourished. (This time water is piped in. At that time our water came from wells. A mahope mai loa komo mai keia paipu wai, ka wai o keia manawa).

Way later water came in by pipes, which is the water of this day).

Ka wai i loaa ai no na papaloi mai malalo mai (mai ka aina mai, mai lalo mai).

The water for the taro patches came from below (from the bowels of the earth)

Ua eli ia keia mau luawai mamua ko hiki mai i Laie? (Ae, ua hana ia keia

Had these wells been dug before you came to Laie? (Yes, these wells
mau luawai mamua ko'u hiki ana mai i Laie.

had been drilled before my arrival at Laie.

Aloha no, ke noonoo oe o na kanaka i noho ana maneinei, he kanaka wale no.

Your heart throbs when you recall the people living here then, only Hawaiians.

Aole kekahi lahui ae (poe Hawaii wale no i kela manawa, poe Hawaii).

There were no other races (only Hawaiians at that time, Hawaiians).

O kekahi poe kanaka i kela manawa, poe hoamanamana no lakou? (O kekahi).

Did some of the Hawaiians at that time practice sorcery? (So¹).

Malama no lakou i ka puolo? (Ae, lohe wau kela mai na poe walaau ai

Did they keep the puolo? (Yes, I heard that from those who had reported
o na kamaaina o keia aina. O mea, o Brother John Doe, lakou manaoio lea lakou
on the natives of this land. Brother John Doe, they had fai²
i keia kahuna). Malama puolo (malama puolo. Maopopo au i kela mea
in this sorcerer). He kept the puolo (kept the puolo. I remembered t~~he~~
i ko'u wa i hele ai i ka misiona i Hawaii. Aole ike au maneinei. Lohe wale
no wau).

~~While I was on my mission in Hawaii, I never saw any of the normal things.~~

Hele oe i ka misiona i Hawaii? (Kona) Makahiki hea?

Did you go on a mission to Hawaii? (In Kona) What year?

1

Puolo means a bundle. In a red rag the sorcerer would have a stone, piece of stick, human hair, etc.

(makahiki umi-kumaeiwa haneli iwakalua-kumalua). Ehia makahiki o oe
(the year 1922).

How old were you

i kela manawa? (A hoi mai maua i ka makahiki iwakalua kumalima.

at that time? (We were released in 1925.

Ekolu makahiki ka noho ana ilaila, owau me ka'u wahine ame elima keiki kane.

We had stayed there three years, my wife and I and five boys.

A hookahi keiki kane i hanau ia ilaila. Ko maua keiki hope loa.)

One son was born there.

He was our last child.)

Malama no ka poe o Kona i keia puolo? (Ae, malama keia poe i ka puolo).

Did the people of Kona keep this puolo? (Yes, these people kept the puolo).

CLINTON KANAHELE and WILLIAM K. SPROAT
INTERVIEWING MRS. MINNIE PARKER PALONEY
AT KAHALUU, OAHU, HAWAII, JUNE 16 ,1970

Interloper ()

Minnie Paloney: Hoopiha iloko o na pahu wahie. Hana a kela ame keia la

Minnie Paloney: Filled up the boxes with wood. Worked that and this day

e like me kou ulu ana. Lapule, hele nohoi kekahi i ka pule, kekahi manawa
in terms of your growth. Sundays, sometimes would indeed go to Church,
aole hele ^{au} i ke pule. Molowa 'kula no ke hele. Hoolohe 'kula oe keia poe,

I didn't go to Church. Lazy to go. You listened to these people,
hoolohe 'kula wau, a iho la au me keia nei: Ano'e no keia poe luahine
I listened, and I said to myself like this: These old women are peculiar,
Hui Manawale'a, keia poe. Ke olelo mai nei ka Hui Manawale'a ia kakou,
these people of the Relief Society. The Relief Society is saying to us,
"Mai inu oukou, mai puhi paka oukou," ai no nae ka hoahanau ke puhi paka nei,
"You must not drink, you must not smoke," however, the members smoke.
ke inu lama nei. O Mirnlie ke hoopii ia imua o ka papa Hui Manawale'a
and drink liquor. Minnie is brought before the Relief Society board
no ka inu lama. Ku anei au iluna, i aku nei iloko o ka hoomana,
for drinking liquor. I stood up and said in the Church,
"Auhea oukou, keia poe wahine apau e kau nei ka lima iluna, malama na kanawai,
"Listen you people, all these women who raise the hands up that they keep the
commandments, he poe hoopunipuni." Piiaku la makou i Puunui, iuka. Piiaku makou
are prevaricators." We would go up to Puunui. We would go
i Puunui. Owau ka mea nana e lawe i ke kalani waina. Aia no nae,
to Puunui. I would be the one to carry along a gallon of wine. Yet,

e noho ana oia me ke kane o . . . Aole hookomo kela. Ua hewa kela.

a certain one was cohabiting with the husband of So & So. Don't put that in.
That is wrong.

A'o maila ia makou a ho'i 'kula i ka hale. "Mama, you know, keia wahine
We would be counseled and would return home. "Mama, you know, this woman
a'o mai ia makou and yet what, heaha kona mea a'o ole iaia iho?"
teaches us and yet what, why doesn't she teach herself?"

(Pololei kela.) Hele aku nei makou i Pauoa. Nui ka mea ai, ka i'a maka oe,
(That is correct.) We went to Pauoa. There was plenty food, you could have
all the raw fish, o na mea like ole apau. Kuai makou, apau, a hana i papa aina no ka Hui Manawa-
le'a and everything else. We sold these things, then, put on a dinner for the
Relief Society no na poe wahine maika'i aole no keia poe lapuwale. Ke hele anaaku ileila,
for the worthy sisters not for these wrongdoers. When the latter went there,
ea, lawe ikula keia poe, a haalele ihola ka poe maika'i. Mrs. Kane,
they were served and the good people were neglected. Mrs. Kane,
me
oia ka wahine hakaka mat a'u. "You know Minnie, na manawa apau
she was the sister that always argued with me. "You know, Mirmie, every time
ona mau ana oe." "Ike no oe aohe au inu, ^{ua} ike no oe aohe au inu lama.
you are always drunk." "You know I don't drink, you know I don't drink liquor.
Mau mahina keia aole au inu. Lawe ai nei i ke kalani waina no lakou nei.
These many months I have not drunk. I bring the gallon of wine for them.
Ke
A hele oe mamua, o oe ke alaka'i." ha'iolelo mai ka poe hele ma kela mahele
inu.
You go ahead, you are the leader." The people were preaching against drinking.
He hewa i'o no kela. He hewa i'o no ka lawe ia ana i kela mau mea apau
That is really wrong. It is really wrong to take all those things
iloko o ka Hui Manawale'a. E noonoo ana oe no ke ku i ka pono, me kou pono.
into the Relief Society. You must consider what is right, proper for yourself,
A mahape, komo mai nei o Woolley ma, D.D. ma, poe elder ia. Maika'i no lakou.
By and by, entered Woolley and D.D. and company, who were elders. They were
good.

Woolley kekahi haole, Brother Miner oia kekahi haole maika'i loa.

Woolley was a certain haole, Brother Miner he was a certain haole that were very good.
Ka manawa iuka i kela hale pule ma Punchbowl, Puowaina, Puowaina.

At the time the chapel was up at Punchbowl, at Puowaina, Puowaina.

Hele 'ku nei makou ileila. Hookahi lapule haiolelo ana keia poe.

We would go there. One Sunday these people were preaching.

Ha'i 'ku anei au a i aku nei au ia Brother Miner, "Brother Miner,

I spoke up and I said to Brother Miner, "Brother Miner,

ne no au i hana i na hana eepa, ne no he keapolo, aole au maka'u

if I have done anything out of order, if I have been devilish, I am not afraid
ke ha'i ia oe. Heaha oe au e huna ai? Hookahi no mea au maka'u

to tell you. Who are you that I should conceal? Only one person I am afraid
of,

ke Akua iloko o ka lani." Ike no oe ka mea nana ia a'o mai ia'u,

God in heaven." You know the person that taught me,

o Kealaka'ihonua. (Oia ke kahi kanaka, lunakahiko kaulana mamua.)

was Kealaka'ihonua. (He was one of those famous elders before.)

Kona hele ana mai nei ne'i, haalele no oia i kana wahine i Mauna Pohaku.

In his coming here, he had left his wife behind in the Rocky Mountains.

Aohe ae ka luahine e ho'i mai. Ho'i mai o Kealaka'ihonua, keia poe olelo ana

The old sister did not want to return. Kealaka'ihonua returned, these people
were imputing he male lehulehu. Ke i 'ku nei i kuu Mama, "Heaha kela male lehulehu?"

he was a polygamist. I asked my mother, "What is polygamy?"

"Akahi wahine, alua wahine, ekolu wahine." A olelo au, "Hoopailua maoli.

"One wife, two wives, three wives." I exclaimed. "How really revolting.

Pehea kela ano!" "Ke ano no ia no ko kakou hoomana i ka wa mamua. Ia wa

What kind of style!" "Our religion in former times was like it. That time

noho ke kane me ka wahine me ke akahai. Kein manawa aole hiki oe ke noho

husband and wife lived in meekness. This time you cannot live

no kou makemake wale no e hele i na wahine like ole. Aale, keia manawa pau. only according to your desires to go with all kinds of women. No, not this time. Hoopau ka halepule ia mea apau. Keia manawa noho ka hoomana me ke hoonani The Church has prohibited all these things. This time the Church stresses the glory i ke Akua. Komo mau kela Akua iloko o ko'u poo. A ma'i au. of God. That God is always in my mind. I was sick.

Umi au makahiki a oi kela manawa. Hele mai nei ka Prophet Joseph Smith. That time I was a little over ten years. The Prophet Joseph F. Smith came.

Ho'i mai nei kela manawa me na wahine ekolu. Ka manawa no ia ko Kalihi That time he arrived with three wives. At the time the chapel

ka halepule. Pii 'ku nei ko'u Mama. Ke iho ala. I mai nei no ke kahu, was at Kalihi. My mother went up. He was going down. The elder in charge said,

"Aole paha hiki ke ola keia keikimahine." Ko'u Mama no nae i mea oia, "This girl probably cannot live."

My mother said, however,

"Ka mea hiki ole ke kanaka, hana ia ke Akua." Pii aku nei makou.

"What man cannot do, God can do."

So we went up.

Ninau mua ia, oia ka ninau mua a ke kahu ia oe, "E hilina'i no oe ia Iesu Kristo, The President asked first, and this was what he asked you first, "Do you trust in Jesus Christ, kou haku, mamua ko'u hoopomaika'i ia ana?" Eia 'kula, "Yeah, ae."

your God, before my blessing you?" The reply was, "Yes, yes."

Pule ana, emi keia pehu. I aku nei ko'u Mama, "No more pehu (kupainaha no).

The prayer uttered, the swelling went down. My mother then said, "No more swelling (extraordinary)."

Kela mau manawa hiki oe ke ike, i ka manawa ka Prophet i hoopomaika'i ia oe In those times you could perceive when the Prophet blessed you,

hiki ia oe ke ike, ai loko kela kanaka kekahi mea nui a ke Akua i weiho ai iaia.

you could perceive there was in that man something great that God had endowed him with.

Aloha wau kela prophet a hiki kona make ana. (Kanaka maika'i loa kela o Iosepa Kamika.)

I loved that prophet until he died. (Joseph F. Smith was a very good man.)

Kekahi kanaka kela i hoike mai ia'u ka ma'ema'e ma ka honua kona noho ana male
That certain man impressed me with his virtuous married life with his
me kona ohana.

Male au loihi a hanau ka'u keiki. Keiki mua
family.

I was married for some time and my first child was
born. The first child
he keikimahine; keiki elua he keikikane, crippled, haule iloko o ka lua,
was a girl; the second child was a son, crippled, for he had fallen into a hole,
ia huki ana o'u. Noho keia keiki a ulu keia keiki hemolele, akamai.

and on account of my pulling him up. This child stayed and this holy, bright
child grew.

I maila keia kumukula ia'u: "Pehea keia keiki aole hele i ke kula?

This school teacher asked me: "Why does this child not go to school?

Nui ke akamai, ike ka olelo haole, aole oi nei he kanaka, he haole."

Very bright, knows how to speak English, he is not a Hawaiian but a haole."

Hoike au aole. "Ka'u keiki crippled keia, ko'u mea i hana a lawe mai

I explained in the negative. "This is my crippled child; this is my reason
for bringing him
i ne ua." I maila ke kumu, "Mai lawe mai oe." Noho keia ua keiki nei

lest it may rain." The teacher responded, "You must not bring him." This child
lived
a ma'i. Me aku nei ia Arthur, "Hele kaua i ka haukapila." Aole au e makemake

and became ill. I said to Arthur, "You and I go to the hospital." I did not want
e haalele iaia. Hele aku nei maua i ka haukapila. Ai no nae kela pili

to leave him. We went to the hospital. However, there was a feeling in

iloko o'u mawaena o ka make ame ka ola. Aole oia e ola ana no ka mea

me it was a matter of life and death. He was not going to live because

mama no kona make ana, i meila oia ia'u, "Mama, mamua o kou make ana

before his death he said to me, "Mama, before you die

mamake au e make; aole mamake au e ola. No'u he lololo, aole maika'i e ola."

I want to die; I don't want to live. I am a cripple, not fit to live."

Hele keia mau pule, mea 'ku nei au, kahea 'ku nei au ia ke Akua

A few weeks passed and I said, I said to God

e like me olua e walaau nei, ia 'ku nei au, "No keaha kou mea i lawe 'ku nei
like you two are saying, I said, "Why have you taken
i ke keiki, ua nui ke keiki, ua māmā i ke hele, a loaa iaia keia ulia.
the child, the child was grown, was running around, and he then got into this
accident. Ai ho'i a umi-kumaha makahiki mai ke ekolu makahiki lawe 'kula oe mai a'u?
He had attained fourteen years from three years and you had to take him from me?
No keaha kou mea i hana ai oe ia'u me kela?" Nui ko'u kaumaha ame ko'u ehaeha.
Why have you done that to me?" My grief and pain were great.
Makemake au e ike aihea o Lui. Aia, komo kela mana'o iloko o'u, ai paha oia
I wanted to see where Lui was. There, that thought entered into me, he perhaps
iloko o ka halelala. Olelo aku nei au. Hele akekahi po moeuhana keia.
was in the temple. I said to myself. Later on a certain night I dreamed.
Ike 'ku nei au keia malama hele, nui, beautiful. Himeni ana keia poe,
I witnessed this big, beautiful, bright light. These people were singing,
himeni ana, a hahai aku nei, a komo anei iloko. Meheala, he waonahele nui keia,
singing, and I followed and I entered inside. This seemed to be a great
forest, aole home. Ka mea o keia poe kamalii meheala mai luna mai o ke kumulau
no dwellings around. The singing of these children seemed to come from the
tops of the trees himeni nei, beautiful. Mau no wau ke hele, a hiki iwaena konu. Ku mai nei
their singing being beautiful. I continued to go until the very center.
keia mea i mua o'u, ha'i mai nei, "Where are you going?" Keia wahine
This person stood before me and asked, "Where are you going?" This woman
me ka lole ke'oke'o. "I am going to look for my boy, Lui. I miss him so much
had a white dress. "I am going to look for my boy, Lui. I miss him so much
I have to find him." Keia ka'u i olelo haole 'ku nei. "Ai au e imi iaia
I have to find him." This was my reply in English. "I am seeking for his
iloko keia. Aole au e kaumaha ana." Ha'i mai nei: "Ku oe maleila."
in this place. I won't grieve any more." She said: "You stand there."

Nana 'ku nei wau a ike 'ku nei wau. Ai luna oe ai wau malalo ke ao o ka honua. I looked and I noticed. You are above and I am below the clouds of the earth. Komo anei ia'u kela noonoo he anela keia e walaau nei ia'u no keia moeuhane The thought entered into me that this was an angel talking to me this dream a'u i huhu ai ia ke Akua. Aia, i mai nei, "Lui will be here." being the result of my scolding God. There, it said, "Lui will be here." Ho'e mai nei o Lui keia manawa Hele oia a puni ka honua. Ho'ihō'i mai keia This time Lui arrived. He had been around the earth. These poe uhane maika'i iloko o keia waonahele. Iloko leila keia poe e noho ai. good spirits had been gathered into this forest. In there these people lived. "Aole lakou noho pu me oukou. Keia kamalii liilii ke aupuni ia o ka lani. "They don't stay with you. These small children are the kingdom of heaven. Noho lakou he wahi oko'a no ko lakou." Mahape hoopaapaa mai kekahī poe ia'u. They have a different place in which to live." Afterwards certain people contended with me. I mei la, "Oia, eaho no ke keiki puka i ka makuahine." Na keiki opioipo They said, "He, a child raised by the mother is better off." Regarding young children hookaawale ia ko lakou mahele. Loihi loa mahape i mai la keia keikunane o'u their portion is different. Long after this brother of mine, o Arthur, "You are right; we are wrong in some things." Aia, huhu wau i Arthur, said, "You are right; we are wrong in some things." There, I scolded ke Akua, nuku wau ia ke Akua e like me ko'u nuku huhu ia oukou. God, I scolded God as if I were scolding you people. Aole hoopa'i mai o ke Akua ia'u. Aloha mai o ke Akua ia'u no ka mea God did not punish me. God loved me because nana i hana, nana i hookomo i ka uhane iloko o ka'u keiki. No ke aha he made him, he had put the spirit into my child. What was kona kumu i lawe i mea ia'u? Ai hoi a pau ka pono o ke keiki, lawe aku la. his reason for taking him from me? When eventually the child has become completely incapacitated he was taken.

Aole luhi au i ka malama ana i ka'u keiki. A iaku wau ia ke Akua, "Ae, I did not weary over the bringing up of my child. And I said to God, "Yes, ko'u kaumaha aole hiki au ke moe ko'u maka a hiki ko'u ike ana aihea o Lui." because of my grief I cannot sleep until my seeing Lui."

No ka mea ekolu ae, elua a'u poe keiki hemowale. Hiki keia la, Because there were three, two of my babies being stillborn. Until this day ai no ke wau noho Mamona, 85 years. (Nui no na makahiki). (Kanawalu-kumalima). I am still a Mormon, 85 years old. (Many years indeed). (Eighty-five)

Hele mai ka poe change ia'u. Mea aku wau, "No, you no can change my religion. People would come to change me. I would respond, "No, you cannot change my religion. Aole hiki oe ke hoololi ko'u hoomana. Ko'u hoomana ua paa ia imua o ke Akua. You cannot change my religion. My religion is established before God.

When I die I go to heaven, and if I go to hell, okay. But I know I am going. When I die I go to heaven, and if I go to hell, okay. But I know I am going. To the temple." Hele aku nei wau i Fort Street, ike 'ku nei au i keia temple To the temple." I went along Fort Street and I saw this temple picture ka la ileila i pa'i ia keia ki'i, only \$2. Kuai wau keia ki'i. Ai loko o la the day there where it was developed, costing only \$2. I purchased this picture. It is in that kela, 51 years with me. Ho'ihoi mai nei wau lilo kela temple i mea no'u room over there, having been 51 years with me. I brought it in and that temple has become an object e hoonani ai every day. When I look at that, God you are so beautiful. for me to glorify every day. When I look at that, God you are so beautiful. How much beautiful can I really look. Nana wale no i ke kulana o ka halelala How much beautiful can I really look. You simply look at the grandeur of the temple ike oe i ka nani i kela hale ailoko. (Ua komo no oe iloko o ka halelala?) and you realize the glory of that house is inside. (Have you entered into the temple?) Aole, aohe wau komo. Ua komo ko'u keikuhine o Hattie. Hele mai nei o Hattie No, I have not entered it. My sister Hattie has entered it. Hattie come here

olelo mai nei ia'u, "Eia." Aole au mamake e komo no ka mea olelo 'ku nei au and said to me, "Here." I didn't want to enter because I said ia ke Akua, "He wahine ha'ihai kanawai wau. Aole hiki au ke malama ia Oe to God, "I am a woman law breaker. I can not keep You i na manawa apau. Kekahi manawa ho'e mai na hoaloha, pii kahi kiaha, at all times. Sometimes friends would drop in, the glass would go up, a hoomana'o no a noho au me ko'u aloha ia Oe. Ne na aloha au ia Oe aloha no au and I would reflect and live with my love for Thee. If I love Thee I love also keia mea a'u i kuai ai. Keia kane o'u, same thing, auwana. Mea 'ku nei au, this thing I have purchased." This husband of mine, same thing, liked to roam. I would say "E oki ana au ia oe. Weiho i ka hale no'u." Keia manawa ne wau kukuli, "I am going to divorce you. Leave the house for me." If I kneel these times kukuli no oia ilalo, keia haole (maika'i). No ke aha? Noi wau i ke Akua, he also kneels, this haole (good). Why? I ask God, "Aloha oe ia'u e ke Akua? Aale poe nana e malama ia'u." Make ko'u Mama, "Do you love me O God? Nobody takes care of me." My Mama is dead, make ko'u Papa. Kuu Papa wale no kai blessed me. Mamua ka make ana, my Papa is dead. Only my Papa blessed me. Before his death, elua au poe i walaau, Johnny, kuu keikunane Arthur, kuu Papa. two persons I talked to, Johnny, my brother Arthur, my Papa. Kahea mai nei o Stephen a hele 'ku wau. A hele 'ku nei wau a noho. Stephen called me and I went. I went and stayed. I mei, "Ma'i wau." Hookahi, elua wale no . . . Ike no oia kona ola e make ai. Father said, "I am sick." One, only two . . . He knew where his life would end. "Elua wale no au hola e ola ai." I 'ku nei au, "Heaha kou makemake, Papa, ia'u?" "I have only two hours to live." I said, "What do you want of me, Papi?" "Makemake au e hoopomaika'i ia oe. Inu oe, hana oe i na hana eepa. "I want to bless you. You drink, you do strange things.

Kekahi manawa hahu no wau ia oe. Ka ke wau ma'i two weeks haalele oe ka lama, Sometimes I scold you. However, when I am ill two weeks you leave the liquor hoi mai oe a malama ia'u. Keia manawa ma'i au, ma'i oe, nawai wau e malama?" and you return to take care of me. This time I am sick, you are sick, who is going to care for me?" Ha'i 'ku nei, "Papa, ne ua aloha oe ia ia Mama go to Mama, don't stay with us. I said, "Papa, if you love Mama go to Mama, don't stay with us. Ho'i me Mama; Mama waiting for you." Hookahi hola kahea mai nei keia kane. Go with Mama; Mama is waiting for you." An hour later this husband called me. Noho ana no ko'u poe ^{apau}kekunane iloko o ka parlor. Ko lakou mana'o very different. All my brothers were sitting in the parlor. Their thoughts were very different. A i aku nei, "Papa, hoomakaukau ka ala. Heaha kou makemake?" "Kanu no ia'u And I said, "Papa, prepare the way. What is your desire?" "Bury me me Mama." "Okay." Ka mea ana i kauoha ia'u hooko ia. Ne aale hooko, make. with Mama." "Okay." What he requested of me I carried on. If not executed. death. Ke olelo owau ka mea make, ^ehooko ia, aale hiki ia'u ke hoole, hoopomaika'i ia nei. When I say to the dead it shall be done I cannot renege if I am to be blessed. "Umi-kumawalu oukou, ka pomaika'i a ke Akua i haawi ia oe. Ka'u pomaikai "There are 18 of you, the blessings God has given you. My blessing e haawi ia oe." Out of all the 18, umi-kumawalu, aole oia i olelo i hookahi keiki I give to you." Out of all the 18, he didn't specifically talk to anyone child. Ka mea mawaho haawi ia mai ia'u kela po. Hoomaka wau e hana, hana, hana. But what he didn't say to them he gave me that night. I started to work, work, work. A hoomaha oi nei, hoomaha. Kuai nohoi maua i na wahi eha. Kahi o na keiki He, my husband, went on vacation. We indeed purchased four lots. The land of my children me ke kane mua kuai wau, umi-kumalima kaukani, i Kaimuki. Haawi no no na with my first husband I bought for \$15,000, at Kaimuki. These were given to No ka mea kaikamahine elua. /no ko lakou mokuakane kela, aole no oi nei. for my two daughters. Because that was for their father, not this man.

What my husband, ka mea ka'u kane i haawi ia ai, no ka'u mau keiki kela.

What my husband, what my husband gave that was for those two children.

Haawi au apau koe hookahi kaukani. Mea aku nei ka haole, "This portion is enough

All was given except \$1000. The haole said, "This portion is enough

for us, \$7000 is enough." That's my life, honest and square.

for you, \$7000 is enough." That's my life, honest and square.

Mai maka'u olua i ke kanaka. Ina walaau ke kanaka ia olua, hana no olua

Don't you two be afraid of man. If any man talks to you two, you two do

i kou olua makemake e like me kou ike no ka mea na manawa apau a oukou e hele ai, what you want to do in terms of your understanding because at all times when you travel pomaika'i ka ohana; aole hoonele ke Akua ia oe i ka ai (aole). Piha mau ka

the family will be blessed; God will not deprive you of food (no). The calabash umeke ai. Ko'u poe kupuna, piha mau ka ai a Kuku i ke ai. Hana 'hola keia eke poi will always be full. My grandfolks, grandfather's larder was always full.

He would prepare this bag of a paa, kau ae luna. Ke pi keia, aohē mamake ka poe e ai, hang up.

poi and hang it up. He was stingy and didn't want people to eat it, so he hung it up.

Kekahi manawa hele aku wau a hana 'hola ke amaama, ono nohoi me ke inamona.

Sometimes I would go there and find mullet prepared which was instead delicious with candlenut.

Mea 'kula au, "Where is Grandma?" "She is in town with Mama." Open the pola,

I would ask, "Where is Grandma?" "She is in town with Mama." ^{would} open the bowl,

wehe 'kula ka poi, ai, ai, ai. "Auwi, ua hele mai nei ko'u poe moopuna,

expose the poi, and eat, eat, eat. "Goodness, my grandchildren have been here,

keia keikamahine, keia keikamahine." "That, Tutu, ono. Ono ka palu."

this girl, this girl." "That, Tutu, is ono. The palu (fish innards) is delicious."

Nolaila, ea, mai kinohi o ko'u ola ana hele mai nei keia mau elders

Therefore, in the beginning of my life came two elders

mai Waikapahea o Kawaihae, mai Kawaihae mai, ilalo ko makou wahi kula e komo ana,

from Waikapahea of Kawaihae, from Kawaihae, down to our open country and entered

o Waimea. Auau i ke kai, komo ka palemai, na mea apau a lawe ia i ke kai.
Waimea. They had bathed in the sea, put on the underwear and everything else
at the beach.
Ho'e ana i ko'u wahi. Mea mai nei keia elemakule, Kaona, kanaeia makahiki
Arrived at my place. Said this old man, Kaona, ninety years
a oi. Ko'u hoi ana i kela wahi, lawe au i kela mau Hawaii e like me tutu no'u.
and over. In my goin' to that place, I took those old Hawaiians as my own
grandfolks.
He Mamona keia kanaka o Kaona. Wehewehe mai nei kela i ko'u poe kupuna.
This man Kaona was a Mormon. He explained my progenitors.
"Keia lua kanu ia kou kupuna." Aohe ko'u hilina'i i keia no ka mea
"In this grave was your progenitor buried." I was not interested because
ai ia i ka aina hanai pipi. Mea 'ku nei kuu kane, "Haawi oe ka lole
it was out on the ranch. My husband said, "You give clothes
no ka elders." Haawi ka lole, ke kamaa. Malama wau i keia mau elders.
for the elders." Gave clothes, shoes. I took care of these elders.
A olelo mai nei o Robby Hind, "That is the first thing, I want you
Then Robby Hind said, "That is the first thing, I want you
to fire the damn Mormons out." "You know what Robby Hind, I am going to tell
to fire those damn Mormons out." "You know, Robby Hind, I am going to tell
you God is going to fire you out of this ranch. You are not going to stay
you God is going to fire you out of this ranch. You are not going to stay
here any more. When you do to my people when they are hungry when they
here any more. What you do to my people when they are hungry, when they
have got nothing to wear, yea, Christ never have to wear, but he told
have nothing to wear, yes, Christ never have to wear but he told
the people to give your clothes to help one another, to give your food.
the people to give their clothes to help one another, to give their food.
This is not your food you're feeding. You sent this pig, keia puua pualaho
hohono
This is not your food we are feeding the elders. You sent this pig, this smelly
boar.

(ahiu, ahiu). Eia 'ku nei, "Take your pig and throw it away. I am through; (wild, wild). I said, "Take your pig and throw it away. I am through; I am leaving you Aohe wau pololi. Pololi ka poe waiwai apau, I am leaving you I have never been hungry. All the rich people have gone hungry, ai no wau ke ola nei. Ko'u poe ohana pono'i kela. Ka Papa ohana kela, but I am still alive. Those were my own relatives. Those were father's family. Hanau o Papa ma. Married my first mother. Jack Low's mother first. Father and siblings were born. Father married my mother (Sarah Koa). Jack Low's mother was her senior. Oia ka mua (Eben Low ma). Mahape male hou ko'u kupunawahine ia Waipa. She was the older (Eben Low and siblings were her children). Later my grandmother married again, Waipa. Hanau mai makou. Aunty Nancy male no oia i Hawaiian but make. No Sam Parker ia. We were then born. Aunt Nancy, she married a Hawaiian but died. It was Sam Parker's. Eben make no oia opipio, only one child. Hanau o Sam Parker, hanau nohoi makou. Eben, only child, died young. Then Sam Parker was born, and we then were born. Oia ka pili o keia ohana. Aale hookahi kokua iloko o keia poe a makou ka Mamona. This is how this family is related. Not one help from these family of ours to the Mormons. A hiki i ka manawa o ke kaua, o Wilcox War, ike oe ^{aku} wahi poe nei holo, And came the time of the Wilcox War, you would see these people going, holo ana ia Kealaka'ihonua me Abraham (Fernandez) e hoopomaika'i hoi ia lakou going to Kealaka'ihonua and Abraham Fernandez to be blessed mahape pau ka make, ka ki ia. That's true. (Pololei kela, pololei kela). lest they died by being shot. That's true. (That is true, that is true). Ike oe holo ana iloko o kela muliwai. You know kahi o Sam Parker You would see them running into that brook. You know at Sam Parker's ia ai waena o ka aina, he muliwai, ki'o wai. Ileila e hoopomaika'i/keia poe. There was in the middle of the land a brook, a pool. There these people were blessed. (Aiheka keia muliwai, ma kahakai?) Ai no iloko o ka aina he punawai (Anaehoomalu) (Where is this brook, near the beach?) In the estate there is a spring (Anaehoomalu)

No, no, i Honolulu nei. Kula-kahu'a, ilaila holo ai keia poe i ka Moramona.

No, no, in Honolulu here. At Kula-kahu'a, there these people would run to the Mormons.

Loaa oe ia Abrahama ma ike oe ke kaa holo nei iwaho. Mai ia manawa mai

When you got to Abraham Fernandez's you would see a vehicle coming out. From that time on hoomaka wau e noonoo. If you believe in God, you don't think for other people.

I began to think, If you believe in God, you don't think for other people.

You do for yourself first before you do for others. You do the good things...

You do for yourself first before you do for others. You do the good things

Sometimes I leave it up to Mama. I tell Mama, "Tell them to go up to

Sometimes I leave it up to Mama. I tell Mama, "Tell them to go up to

Kealaka'ihonua, go up to them Mormons." Hele 'kula makou iuka o Kalihi.

Kealaka'ihonua, go up to them Mormons." We used to go up to Kalihi.

Ileila makou i baptized iaai, mahape o kahi o Abraham Fernandez.

There we were baptized in the back of Abraham Fernandez's home.

Aia ka poe Pukiki, "E, e, e, ke baptize is nei. Holy Jordan, Holy Jordan."

Witnessing the Portuguese would mock, "E, eh, eh, they are baptizing. Holy

Jordan, Holy Jordan."

A hele makou ilalo. Kii 'kula au i ka pohaku. Mama said, "No, don't."

We would go down. I would pick up a rock. Mama would say, "No, don't."

Nui na mea loaa ai ia manawa, au i ike ai. (Oh, this is rich).

Many events occurred at the time which I witnessed. (Oh, this is rich).

Ne a'o mai ka haole, a'o ka haole no kona pono. (CENSORED, CENSORED, CENSORED)

When the haole admonished the haole did it to advance his own interest.

(CENSORED, CENSORED, CENSORED)

Kulou ke poo ilalo, a i aku nei au, "Mama, you must not bow your head down.

Our heads bowed, I said, "Mama, you must not bow your head down.

You have to find the crook of these damn haoles. You see, they come and

You have to find the crook among these damn haoles. You see, they come and

tell us we buy the beer and we drink the beer and they laugh at us.

Tell us we buy the beer and we drink the beer and they laugh at us.

Here we are drinking beer. That's true (Aloha no ka nii ice.)

Here we are drinking beer. That's true (Aloha no ka nii ice.)

(Hookamani ka poe haole). Out of all my family everywhere I go in Hawaii
 (The haoles were hypocrites). Out of all my family everywhere I go in Hawaii
 people draw to love me. Never mind what it is, the old men. I stand up
 people draw to love me. Never mind what it is, the old men. I stand up
 I like to see Hawaiian. No more Hawaiian in Hawaii. When you go up
 I like to see Hawaiians. No more Hawaiians in Hawaii. When you go up
 hardly see them, oukou Hawaii (kaka'ikahi). Pau kakou i ka make, a komo mai nei
 you hardly see them, you Hawaiians (scarce). We have all been dying, and the
 ke Kepani. Oia ke aupuni o keia manawa (o lakou ka mea e hoomalu nei).
 Japanese have come in. They are the government this time (they are running it).
 I aku wau i ka'u kane, "You watch these Japanese may fight us. God is watching
 down.
 I have said to my husband, "You watch these Japanese may fight us. God is watching
 ing.
 You folks, all you folks do, everything Japanese, everything Japanese, everything.
 You folks, all you folks do, everything Japanese, everything Japanese, everything.
 You've got to be in this. Ke nana maila o ke Akua ka hoomana. Aole oia
 You've got to be in this. God is overseeing the Church. He will not
 e haalele ana ia oukou. Noleila, mahalo no ko kakou hui ana. (Ae, mahalo, ma-
 halo.)
 forsake you people. Therefore, I am thankful for this meeting of ours.
 (Yes, we are thankful, thankful)
 E pule kakou: "Ko makou Makua iloko o ka lani, ke hoomaika'i 'ku nei wau
 Let us pray: "Our Father in heaven, I hereby praise
 i ke Akua, kuu Makua lani, ke Akua mana ma na lani ki'eki'e, hoonani ia oe
 God, my heavenly Father, the God of the universe, I praise thee
 ma na lani ki'eki'e, no ke aloha no kau kaua wahine, hookomo ana nei
 of the universe, for the love you have extended to me your misdservant, for
 bringing

kau mau kauwa iloko o ka home o kau wahine keiki, ko'u mau hoahanau.

thy servants into the home of thy daughter, my brethren.

Na hanau honua keia, a lawe ia laua like me ke i'o me ke koko iloko ou,

These are earthly brethren and I regard them as my own flesh and blood,

Iesu Kristo. Like me ko'u aloha ia oe me a'u i aloha ^{nei} ia laua.

Jesus Christ. As is my love for thee so is my love for them.

Hoopomaika'i ia laua maluna ka olua huaka'i, ma ko laua wahi apau e hele ai,

Bless them in their travels, wherever they go,

o oe pu me laua. Mai haalele oe ke Akua. Hoopomaika'i i na kauwa

you be with them. God, you forsake them not. Bless these servants

e hele nei iloko ko makou, ko lakou la makule, pela no ko lakou ohana

that have come into our home, in their old age, and likewise their families

me ko lakou noho ana. Keia ka'u pule me ka'u mahalo iloko ka inoa o ka Makua,

and their living. This is my prayer with my thanks in the name of the Father,
Amene.

ke Keiki, ame ka Uhane Hemolele," (Mahalo.) (Nani no o kela pule.

the Son, and the Holy Ghost, Amene." (Thanks.) (That is a beautiful prayer.

Kou wa opiopio, maanei no oukou ka ohana, keia wahi a oukou e noho nei?)

In your youth, did you people, the family, reside at this place?)

Ko makou country home keia. Hele mai makou keia wahi, hoomaha kahi o Hookano.

This was our country home. We had come to this place, resting at Hookano's.

Kukulu o Mama i hale ilaila. Mai leila ne'e makou i neinei, kahi o ka haili.

Mother built a house there. From there we moved here, the place of fond memories.

Keia noho ana makou i keia wahi, mea mai nei keia luahine, aina nui kona ai iuka,

In this stayin' of ours in this place, this old woman said she had much land
in the upland area, forty acres, I think, rice land. Hele 'ku nei o kuu Mama hooponopono.

forty acres, I think, of rice land. My mother went there to negotiate.

Mea mai nei lawe ka'u Mama he keiki hookama. Keia hele ana o Mama o Jack,

She said she would like my mother to be her foster child. When Mother went to
Jack,

the lawyer, nama ia anei forty acres, kuai aloha ia ke keiki hanai o Peter.
 the lawyer, they discovered forty acres had been sold for love to Peter, a foster
 child.
 Pau kela hana ia imua o ka Aha apau, ho'ihō'i ia mai nei ia keia aina ike luahine
 That deal having been done by the court, this land here was returned to the old
 me kela aina o uka. Loaa hou oia na hoolimalima o ka aina, a haawi keia aina,
 with that land above. She was able to rent the land, and gave this plot
 elua eka ma keia wahi no kuu Mama. Nothing here, aohe hale. Ho'i mai nei makou
 of two acres with this place to Mother. Nothing here, no houses. We came here
 he one wale no keia. Owau, Stephen, Lopa ^{ame} na kanaka hana, day and night.
 and there was only sand. I, Stephen, Robert, and working men, day and night.
 Owau ka wahine. A piha keia wahi ke one, kukulu i ka hale, kukulu keia hale.
 I was the woman. This place was full of sand, and the house was erected, this
 Oia keia hale iwaena keia hale nei, but aale na kuana. A pau, make ana o Mama
 It is this house between these houses, but without boundaries. This done, and
 upon Mother's death
 mahele ia. (CENSORED). Robert, chief clerk of the supreme court, hoohaunaele,
 the place was divided. (CENSORED). Robert, chief clerk of the supreme court,
 hoohaunaele. Ku no wau hookahi. Sixty years ko'u ku ana ma keia poe,
 contested. I stood alone. Sixty years I stood against these people,
 akahi no noho kuikahi me lakou nei. Aole wau haawi ia. A make kuu Papa
 and only now there is unity with them. I never gave in. When my father died
 a hele makou. Kela aoao ma'o, the playground, big place (ua lilo) ua pau,
 we left. That section over there, the playground, big place (gone) gone,
 ua paa ka hoolimalima ia, loaa ka interest. Waiwai makou. Ilihune no makou
 now rented and interest coming in. We were rich. We are poor
 no ko makou anunu, Ka olelo o ke kanaka i ka wa kahiko, "Poe anunu."
 because of our greed. Ancient Hawaiians would say, "Greedy people."

Kaka'ikahi loa ka poe no ike keia mea ka olelo Hawaii. (Ae, kuli ka pepeiao
 A very few people know this thing in Hawaiian language. (Yes, the ears
 o na kanaka o keia manawa. Ne walaau aku oe ma ka olelo Hawaii
 of the Hawaiians these times are deaf. If you speak in the Hawaiian language
 namu ia mai ma ka olelo haole.) He lula ia manawahia apau a'u e hele ai.
 the response is in English.) It is a general rule wherever I go.

Ke a'o mai nei ke Kepani i ka olelo Hawaii. O ke kanaka ke hele aku nei ihea la?
 The Japanese are learning the Hawaiian language. As to the Hawaiians where are
 they heading? Nana oe i ke kanaka i keia manawa aole like me ke ko oukou ano i ka wa kahiko,
 Notice the Hawaiians these times they are not like you in appearance, like the
 people of old, neat, clean. Keia manawa ke nana aku oe, hauna, hauna, kohu i'a ahe auau
 neat, clean. These times when you observe, they are smelly, smelly, like fish
 that had not been cleansed i ke kai, kapulu, kapulu. (Kapulu. Hele ka lauoho loihi; ka umiumi)
 in salt water, unclean, unclean. (Unclean. The hair is long; the beards)
 Keia manawa ke hele mai nei ko'u wahi. "You just two keep on going like that,
 These times they are coming to my place. "You just two keep on going like that,
 shave your hair, shave yourself till you go where you belong to."
 shave your hair, shave yourself till you go where you belong to."

(Kou mau la ua ike no oe keia ano hana o ka lua, ka lua o ke au kahiko.)
 (During your better days you knew the lua, the lua of ancient times or defence
 art.) Kaka'ikahi. Ko'u kupuna o Waipa o na kekahi kanaka hakaka. Pepa, pili pepa,
 A little. My grandfather Waipa was one of these fighters. Card playing,
 waging with cards, mapala. Alu mau ana ko'u poe keikunane ia'u. Kekahi la i aku nei:
 or with marbles. My brothers always ganged up on me. One day I said:
 "Mama, alu ana lakou ia'u a pii ko'u huhu, kii ana au i kela o e oh'i'u ai
 "Mama, they will gang up on me and my temper will rise, and I will get a pitch-
 fork e no ka lio e moe ai. Oia ka'u mea e pahu ai i pau i ka hakaka o lakou nei ia'u.
 used to bed down the horses. It will be the thing I will thrust into them
 they will quit fighting against

Kekahi la hana i'o no wau, kii keia o a hou iloko. "Auwe! auwe!"

One day I actually did get this fork and push it in. "Auwe! auwe!"

Ache ou i huki; waiho malie no peia. Hele mai nei kuu uncle e wehe.

I did not pull it out; but left it thusly. My uncle came and pulled it out.

"Pehea oe hana like pu me kela?" "O oe, aale walaau, oe hoi. You no talk.

"Why did you do such a thing like that?" "You don't talk, you go home. You
don't talk."

You're Mama family; you're not my Papa."

You belong to Mother's family; you are not my father."

Ka lua oia mau la (na wai i a'o?), kou kino, hana ia e like me kohu mea

The Hawaiian wrestling and defense art of those days (who taught it?), your body
was manipulated as if he kanaka nui oe. Ke oe huki ia, ne oe hana ia, pelu ia, he pelu ia,

you were a large man. When they pulled you, worked on you, bent you, twisted you,
pelu ia oe ihope nei. Uha'i ia i kou mau wahi. Kahea lakou e uha'i ke kuli,
you were bent back here. Your limbs were "broken." They would order you to
"break" the knees, ka wawae. Ina oe peku, hookahi peku, kaakaa ka wawae kohu ekake.

the feet. If you kicked, in one kick your legs would dangle like that of an ass.
Ke oe ku'i mawaho nei, keia wahi nei, kahi wahi mua ia (puu kani a'i).

When you punched out here, this part here, it was the first place to hit (the
throat). Ke oe pahu ia aole hiki oe ke moni for days. Peia ka hana ia ko Kamehameha

If you were struck there you would not be able to swallow for days. Thus were
Kamehameha's
poe koa. A'o mau lakou every day, na wahine ame na kane, oia nei na wahine

warriors trained. They were taught every day, women and men, those women
ache hana. (A'o ia keia ano mea i ka wahine?) Yea, a'o ia ia mau la no ka mea
who didn't have to work. (Women were taught this art?) Yes, they were taught
in those days because
ke hele ke kane hakilo ka wahine. Kahea ia keia "hakilo", hakilo oe ka mea
when the men went out the wives would spy. This was called "spying", for you
would spy on the things
a kela mea i hana ai. Ke ho'i mai kana kane, e wehewehe oe, aole oe huna.

that were hairy, done. When her husband came home, you would reveal ^{you} and must not
conceal.

Ka wa kahiko aole huna na wahine i na kane. Heluhelu ana au i ka nupepa i
 In old times the wives did not conceal against the husbands. I read the newspaper
 keia kakahiaka, like me ke Kepani ne lakou hemahema, ninau lakou i ko lakou
 kane.
 this morning in the case of Japanese if they do not know they will ask their
 husbands.
 Pela no ka wahine Hawaii i ka wa kahiko. Mea ia mai, o Kamehameha Queen
 So were the Hawaiian women of old times. It was said, Kamehameha's Queen
 (Kaahumanu) Kaahumanu, he wahine ikeika no kela. Ko'u grandpa, ko'u grandma,
 (Kaahumanu) Kaahumanu, that was a strong woman. My grandpa, my grandma,
 keia luahine, hanai ia ia Queen Ruth. Hoolohe mau ana au keia luahine.
 this old lady was raised by Queen Ruth. I always liked to listen to this old
 lady.
 Ke auau ke kane i ka wai iloko o Waikiki, noho keia Ruth, keia princess Ruth
 When the men would swim in Waikiki, this Ruth, this princess Ruth
 nana, nana i ke kane. Nana oe ke ino. Noho no ka uhane ino iloko o ke kanaka.
 would look, look at the men. You see how bad she was. The evil spirit would
 dwell in man.
 Nana aku a kahea maila, "Kii aku oe ia mea nui kou mea wahi mea."
 She would look and call, "Go and get So & So who has a big penis."
 Nana 'kula ka ma'i o ke kanaka iloko o ka glass ha'oha'o mai keia luahine.
 She had been looking at the penises of the men thru binoculars which raised the
 curiosity of this old lady.
 Pela keia luahine ne ha'i mai. Aka makou, ne'e i ka aka. Noonoo ana o Mama
 Thus would this old lady share experiences. We would laugh and laugh heartily.
 Mama would wonder
 heaha la ka hana o keia old lady e ha'i ana keia ano story. Manao oe
 what was this old lady doing and telling such stories. You might think
 aole ha'i kou poe kupuna ia oe i kou poe story, ha'i.
 your grandfolks would not share such stories, but they would.
 (Owai kou kumu ia a'o ia oe i ka lua, kou kumu?) Ko'u kumu, ko'u kupunawahine no
 (Who was your teacher that taught you the lua?) My teacher was my grandmother
 (kou kupunawahine no), my mother's hanai ia (ka hanai o kou Mama).
 (your grandmother) my mother's foster mother (your Mother's foster mother)

(i a'o ia oia i ka lua). Ua a'o ia oia i ka lua. Ka manawa nohoi o ko'u Mama
 her (who taught the iua). She had taught her the iua. In my mother's time
 ne hele lakou, malama lakou i ko'u Mama. Kuu Mama he mea malama ia,
 when they went out, they would take care of my Mama. My Mama was someone to be
 served kohu mea he keiki kela malama ia. Aale mamake hookuu no ka mea
 as if she had been a child of the family. They did not want her to go freely
 because iloko o kela ohana, na aunty apau o kela ohana elima, no more children,
 in that family, among the five aunts of that family, there were no children,
 only my Mama. Hele mai nei i keia wahine, i mai nei ua hanau ko'u Mama,
 only my Mama. This woman came in and said my Mama had given birth,
 ko'u Mama, ka Mama o ko'u Mama he sister ia. Aole hookahi keikunane,
 my Mama, the Mama of my Mama who was a sister. There wasn't one brother,
 keikuhine wale no. Ko'u Mama he ohana keikimahine. Aole he keikunane.
 only sisters. My Mama was a female relative. No brothers.

Hookahi wale no oia iloko o keia ohana. Ka nui ke heewale, hookomo iloko
 She was the only one in this family. Most of the births were stillborn, the
 o keia la'i uuku, hanai ka mano. Hele aku nei ^{wau} i Kona me Aunty Carrie Robinson.
 fetus being put into this small ti leaf and fed to the shark. I went to Kona
 with Aunty Carrie Robinson. Kahe ana o Hoopuloa no ia manawa. O Hoopuloa kahe ana, o keia luahine makemake
 The Hoopuloa flow was on then. While the Hoopuloa flow was going on this old
 lady wanted
 hele i ke ala. "Kau kaua maluna o ka waa; hele kaua maluna o Milolii."
 to go out in the open. "We shall get on a canoe, and we shall go to Milolii."
 Maleila oe e hele ai e komo oe i Milolii. Meaaku nei: "Ike no oe ke kahe nei
 There you would go into Milolii. I said: "You see the volcano flowing
 ka pele hele 'kula keia." "Kau kaua e hele, kau kaua e hele." Kau 'ku nei maua
 and you still want to go." "We will get on and go; we will get on and go." So we got on
 e hele. Ia maua no a kau komo ana keia mano. Kaluahinenui Kaahainanui,
 and proceeded. As soon as we alighted this shark came in. Kaluahinenui Kaahainanui,

oia ka wahine i kahea ia Kaahaina i ka home o kela kanaka hapa-haole waiwai.
 she was the woman who was called Kaahaina at the house of that rich hapa-haole man.
 Kau aku nei makou, o ke kanaka elemakule mamua, o ke elemakule maluna, owau mahope.
 We got on, the old man in the front, the old woman on top, and I behind.

Lohe ana au ka uwe o keia wahine, "Auwe, auwe, auwe, auwe!" Huli anei ou,
 I then heard the squeal of this woman, "Auwe, auwe, auwe, auwe!" I turned,
 keia mano nui (hahai ana) pili mai la ma ka aoao (o ka waa). Keia puu nei
 this large shark (following) being against the side (of the canoe). This part
 o ka puu ia'u hopu nei ia laua nei e uwa nei. Meaaku nei au, "I am going to make
 of the throat I held as these two women were screaming. I said, "I am going to
 make you scream like that." A ka hele ana o makou, hahai no keia mano.
 you scream like that." And as we went along this shark followed.

Kahea mai nei o keia luahine ia'u, "E moopuna, mai." Hele 'ku nei wau.
 This old lady called me, "Grandchild, come." So I went.

"You better go see grandma Kaahaina. That is grandma Kaahaina, ka luahine kahiko
 "You better go see grandma Kaahaina. That is grandma Kaahaina, the old lady
 ia o Kona. Kaahaina, I think you know. (Lohe wale no ka pepeiao).
 of Kona. I think you know Kaahaina. (We have only heard of her).

Ka mea nana i hanai o Cook ma, hele maila: "E nou kela mano?" Mea 'ku nei wau,
 "The one that fed Mister Cook and company asked me, "Is that your shark?"
 I replied,
 "This old lady is crazy." Meaaku kela luahine, "Kela mano aole oe kau iluna
 "This old lady is crazy." The old lady said, "You don't ride that shark, on
 o kela mano. Pau kela kanaka ke ai e ka mano. Ono o Pele i ka i'a. Nolaila,
 that shark. The shark has eaten many people. Pele craves for fish. Therefore,
 hele o Pele hokane." You see ke ano o ka Hawaii. Mea 'ku nei, "Aunty Carrie,
 Pele comes down and disturbs the sea." You see the nature of the Hawaiians.
 I said, "Aunty Carrie,
 do these people believe keia ano?" "I think so they believe. He aumakua ko ka
 Hawaii do these people believe these kinds of things?" "I think so they believe.
 The Hawaiians had their
 family gods

(he aumakua). Oia? (He mano.) Hoopili makou i ka papa nei me ko'u uncle o Pahia. (family gods). Was that so? (The shark.) With my uncle Pahia, we would fish next to the reef. "Pa'i, pa'i, pa'i, pa'i, aole maka'u kela manō." Hao 'hola ka i'a iloko o ka waha "Slap, slap, slap, slap, don't be afraid of that shark." He would pick up the fish and put it in the mouth o ka mano. "Why do they want to give that mano the fish?" "Must give, pepe. of the shark. "Why do they want to give that shark the fish?" "Lady, you must give. Haawi, haawi, hanai. He is going to eat fish, too, with us." I said, "You Give, give, give, feed it. He is going to eat fish too with us." I said, "You fool kanaka. You should give no fish to them." "No, no, you've got to give." fool Hawaiians. You should give no fish to them." "No, no, you've got to give." (Ka lula kela). After that I never bother no more. When I go out I see shark (That was the rule). After that I never bothered any more. When I went out and saw a shark I quit. I ma'a the shark. As long as you swim, this kind is not the fish swim. I would quit. I was used to sharks. As long as you would swim, this was not a fish swimming by you. They know you. Is the fish swim that might bite you. After that I quit, I They know you. If they were fish they might bite you. After that I quit, I no more go. Too much huikau in the net. Ko'u mea nana i a'o a na keia luahine. went no more. There was too much confusion in the nets. This old lady was the one that taught me the lua. Mea ike i ka hakaka, aole oe hookokoke, huki ia oe. When you twist that hand, You wouldn't go too close to one who knew the art, for he might pull you in. When that hand is twisted, I tell you, you no can move. Terrible. (Lua). This old lady used to tell me. I tell you, you could not move. Terrible. (The lua). This old lady used to tell me. Ka pepa o ko makou hakaka, ke pa'i kela old lady koha ke pa'i. You see your The manner of our contact was when that old lady slapped the slap would remain. You see your hand all like that. You don't know what happened; maybe electricity been get in, hand would be like that. You wouldn't know what happened, possibly electricity got into you, I am telling you.

I am telling you.

CLINTON KANAHELE AND WILLIAM SPROAT
INTERVIEWING PETER KAU AT KAHANA,
OAHU, JUNE 20, 1970

Interloper ()

Clinton Kanahele: Peter Kau, e hoike oe ia makou kou wa opiopio, kou la hanau,

Clinton Kanahele: Peter Kau, give an account of your youth, your birthdate,

na makua, a pela wale aku. Hoike mai oe.

parents, and so forth. You indicate.

Peter Kau: Keia manawa? (keia manawa). Hanau ia wau i Kaluanui, (Oahu)

Peter Kau: This time? (this time). I was born at Kaluanui, (Oahu)

mawaena o Kaluanui me Punaluu. Oia kela hale-kuai o Pat, ka hale-aina

between Kaluanui and Punaluu. It was at that store of Pat's, the restuarant

o Pat o keia manawa. Maleila wau i hanau iaai. Ko'u mau makua,

of Pat's at this time. There was I born. My parents,

ko'u makuahine, hoomana Kalawina. Ko'u mokuakane, Kakolika.

my mother, was of the Calvin religion. My father was a Catholic.

CK: Owai ka inoa o kou makuakane?

CK: What was your father's name?

PK: Ko'u makuakane o Kau. (A pehea kou makuahine?) Lahapa. (No ne'inei no lakou?)

PK: My father was Kau. (What about your mother?) Lahab. (Were they from here?)

Ko'u makuahine no Waianae; ko'u Papa no Kaupo, Maui. (Kaupo, oia)

My mother was from Waianae; my father was from Kaupo, Maui. (Kauai, that was so.)

Haalele oia ia Maui kona manawa umi-kumaono makahiki, ae umikumaono makahiki

He left Maui when he was sixteen years of age, yes sixteen years.

A ia manawa nae aole au maopopo loa i ko'u makuakane no ka mea ko'u hanau ia ana

And at the time, however, I did not know my father too well because my birth

keia la make ko'u Papa i keia la, kela kanaka o ko'u mokuakane o Kau.

today my father died today, that man, my father, Kau.

Make oia, a puka mai wau ma kona wahī.

He died, and I was born posthumously.

CK: Heaha kana kumu i make ai?

CK: What was the cause of his death?

PK: Aole au maopopo, aole au maopopo iaia mamua aku a mahape mai, oia mau ano.

PK: I do not know, I did not know him before and after, and such information.

Aole au maopopo. Ko'u manawa i hanau ai ko'u makuahine ka mea nana i haha'i I don't know. When I was born my mother was the person who told mai ia'u. (Na wai i malama ia oe?) Male hou ko'u Mama. Male hou i keia kanaka mo. (Who took care of you?) My mother married again. Married again to this man, Wahinehaipule ka inoa. Kanaka Hawaii no oia. A na hoomana o laua elua, Wahinehaipule, which was his name. He was a Hawaiian. Regarding their religion mahape mai i lilo makou i poe Moramona no ka mea keia kane hou o ko'u Mama we became Mormons afterwards because this new husband of my mother's he hoomana oia no ko kakou Ekalesia o Iesu Kristo O Na Hoano O Na La Hope Nei. his religion was the Church of Jesus Christ of Latter-day Saints.

Pau loa makou ke komo o keia hoomana Maromona. Aohe au i maopopo

We all joined this Mormon religion. I did not understand

a hiki ko'u manawa i ko'u bapekiko ia. Oia kela wahi o Kahele ma e noho nei until my time of my baptism.

It was that place where the Kuhale's live i Hauula. He ki'o wai nui maleila mamua kokoke ke alanui. Ua paa in Hauula. Formerly there was a pool there next to the road. It is covered i ka nahelehele keia manawa. Mahape mai i ka male ana ko'u Mama i keia kanaka, with brush at this time. Afterwards was the marriage of my mother to this man, Wahinehaipule, no ka Moramona oia. A maopopo wau o ko'u makahiki i kela manawa, Wahinehaipule, he being a Mormon. I knew my age at that time,

he ewalu makahiki. Bapekiko ia wau i keia lokowai o Elena Kahele o Hauula.
 eight years. I was baptized in that fresh water pond of Elena Kahele of
 Hauula. Kela poe, poe Kalawina lakou kela ohana o Kahele. Oia kekahi no Kahale
 Those people, that family of Kahale, they are Calvinists. Yes, there is a Kahale
 o Hauula e noho mai nei. Mahape mai make o Kahele. Male hou keia wahine
 living now in Hauula. Later Kahale died. Anna Elena
 Anna Elena, male ia Kuluwaimaka. O Kuluwaimaka ua ike no wau i keia kanaka.
 married Kuluwaimaka. I knew this man, Kuluwaimaka.
 Kokoke loa i ko makou hale. He kanaka Moramona o Kuluwaimaka. A komo
 Resided very close to our home. Kuluwaimaka was a Mormon.
 keia wahine o Elena ka wahine ko makou bapetizo ia iloko o keia hoomana Moramona
 This woman, Elena, joined at the place we were baptized this Mormon religion
 o kakou.
 of ours.

CK: Ehia makahiki au e noho nei ma Kahana nei keia manawa?

CK: How many years have you now lived in Kahana?

PK: Makahiki umi-kumaeiwa haneli eono noho mai au ine'i, ko'u wa eono makahiki

PK: In 1906 I began to live here, when I was six years
 i kuu manawa. Me kela eono makahiki mai a hiki keia la ko'u noho ana keia manawa.
 at my time. From that sixth year until this day I have been living here.
 (Nui na kanaka o Kahana kela wa.) Oia, piha ke kanaka i ke aina, piha keia wahine
 (There were many natives living in Kahana at that time.) Yes, the land was full
 i kanaka. Nui ko makou hoa kamalii kela manawa. Kanahiku kamalii a oi
 of people. We had at that time many youth companions. Over seventy children
 i ka manawa i hele ana makou i ke kula ma Hauula. (Mai ne'inei mai a hele aku?)
 at the time we were going to school at Hauula. (From here you walked there?)
 Mai ne'inei aku hele makou, hele wawae, hele wawae a hiki i Hauula a ho'i mai.
 From here we walked, walked, walked until Hauula and returned.

CK: Pehea keia aina, nui ka ai o kela manawa?

CK: What about this land, was there plenty of food at that time?

PK: Nui ke kalo, nui ka poe mahiai i kela manawa. Hapanui ka aina o keia wahi

PK: Plenty of taro, for at that time there were many farmers. Most of the land
of this place
kela manawa mahi laiki no ka mea halewili, he halewili laiki o uka nei o Kahana.
at that time was in rice for there was a mill, a rice mill above here in Kahana.
Halewili laiki nui. A ka poe loaa ko lakou aina kuleana maoli ua lako na kanaka
It was a large rice mill. The people who had their own land were well supplied
with taro
o keia aina i ke kalo. Nui ka ai. Aohe he pololi o ia mau la. (Nui ka i'a.)
in this land. Plenty of taro. No hunger in those days. (Plenty of fish.)
Nui ka i'a. Ke akule no paha ka i'a mea konohiki o keia aina mai kinohi loa mai
Plenty of fish. The akule or soad fish was the fish reserved for the chief
from the very beginning
ko'u wa opiopio loa.

when I was very young. (The konohiki could be the major landowner)

William Sproat: Nolaila, nui ka wai o keia aina.

William Sproat: Therefore, there was plenty of water in this land.

PK: Nui ka wai o keia aina. Aohe mea ana ka wai. Nui ka wai.

PK: plenty of water in this land. Water was never apportioned. Plenty of water.

CK: Pehea ka opae, oia mau ano?

CK: What about shrimp and such things?

PK: Ka opae, ka oopu¹. A hiki mai na mahina kahe ka oopu, nakea², oopu kuahine.

PK: Much shrimp and oopu. Came the months when the stream overflowed, the male
and female oopu were plentiful.
Maopopo ka poe nunui, ka poe o'o o ia mau la. Makou kamalii loa.

The older people, the more matined people of those days, knew this. We were
very small.
Hoomaopopo no nae wau keia auwai mahape o ko'u hale nei. Mai kuahiwi mai
However, I remember there was a ditch back of my house here. From the mountains
keia auwai mahape nei. Keia manawa pau. Ia mau la lo'i laiki
flowed this ditch behind here. This time it is not there. In these days rice
paddies

¹ Fresh water fish ² A variety of oopu

oia ka mea ka hapanui ma kela aoao o ka halepule malalo mai. Oia wahi no covered most of the valley extending to the side where the chapel is and below. In that area he laiki wale no a hiki iuka. A keia aoao nei a he laiki aku. A mane'inei there was only rice which extended inland. On this side there was rice. Here a ho'e iuka a pili i ke kuahwi. Makena ka laiki. Mahape pau ke kanu to the uplands next to the mountains. There was much rice. Afterwards the o ka pake i ka laiki. Holo maila ka moku kuna mawaho nei ia mau la. Chinese stopped planting rice. In these days a schooner would dock here. He hale kahi o Brother Nuhi. Kela alanui e pii i ka halepule o kakou There was a building at Brother Nuhi's place. That road going up to our chapel maleila he hale piula no ka laiki o ka pake i huki mai me ka pipi. there was an iron roofed building for the rice of the Chinese drawn in by buffalo. Ka haawi ia na ka pipi e huki mai a ho'e i kela hale piula. Hookomo ka laiki The buffalo would pull the rice (from the mill) to that corrugated roofed building. The rice was stored iloko leila. Na manawa e ku maila ka moku kuna o Kawailele. O Kawailele in there. Frequently the schooner "Kawailele" would anchor. "Kawailele" ka inoa o keia moku kuna. Oia ka moku i komo mai iwaena pono o keia ohana was the name of this schooner. It was the ship that would come in between exactly these reefs ia makou iloko o ke kai. Ku ka moku a hele mai ka waapa malalo o kela uwapo of ours in the sea. The ship would anchor and a rowboat would come under that bridge wher kahi o Hattie Au ma, a kii ka laiki maleila a hookau i ka waapa. Mahape mai Hattie Au and family live now, and the rice would be loaded on the rowboat there. Afterwards pau mai ke kanu ana i ka pake i ka laiki, komo mai nei i ke kalo. the Chinese ceased planting rice and taro replaced it.

Ua ulu mai nei ke kalo mamua o ke kalo keia poe i kanu ai o na poe kupa There was always taro growing, taro these native born people in this land o keia aina. Komo mai la ka pake iloko o keia kanu lo'i kalo, kalo maoli, planted. The Chinese began to plant real taro in these paddies,

a haalele lakou i ka laiki. Pau ia pono, komo mai ka mahiko o Kahuku.
 and abandoned rice planting. This industry over Kalama Plantation entered to
 grow cane.
 Holo ke kaahi mane'i. (No wai ka mahiko?) No Kahuku. (Aole no ke Ekalesia
 Moramona?)
 The train ran here. (For whom was the sugar plantation?) For Kahuku.
 (Not for the Mormon Church?)
 No, aole no ka Ekalesia. No Kahuku keia mahiko a hiki i keia manawa.
 No, not for the Church. For Kahuku was the sugar development until those times.
 (A no wai keia aina mane'inei mamua?) Poe Hawaii no. No ka poe Hawaii
 (Formerly who owned this land here?) The Hawaiians. The Hawaiians
 ko'u hoomaopopo ana ka manawa owau ua ano umi-kumaaono makahiki.
 according to my understanding when I was sixteen years of age.
 Pau ka umi-kumahiki i kela manawa ike loa wau i na poe kahiko loa o keia wahine
 After I had passed my seventeenth year I knew very well the old people of this
 place
 ia mau la. Maopopo no wau. A me keia ka lilo ana o keia aina. Keia la
 of those days. I understood. This is how this land was lost. This day
 owau wale no ka mea maopopo keia aina o keia wahine. Keia mea a'u e walaau nei
 I am the only one who knows about these lands at this place. This is what I said
 e like me ko'u walaau ana ma keia hearing a makou i hele i Honolulu
 corresponding to my statements at this hearing of our held in Honolulu
 i kela mau mahina 'kula. Ko makou kii komo mai maloko o ka nupepa. Peia
 those few months ago. Our pictures came out in the newspapers. Thus
 olelo i ka manao au i walaau ai iloko o ka'u mea i maopopo ai, oia no
 did I express my thoughts regarding the things I knew, and it was
 ka'u mea i walaau ai i o.
 what I said over there.

CK: Heaha kau mea i walaau ai maleila?

CK: What things did you utter there?

PK: Pili ana i keia poe me keia nei, me keia nei, me keia nei.

PK: Regarding these people it was like this, like this, like this.

CK: Hoike mai oe i paa kela mau mea iloko nei.

CK: You indicate so what is said can be recorded in here.

PK: Oia ka'u mau mea i walaau aku ia oe.

PK: These were the things I said to you.

CK: Pehea i lilo ai keia aina i ka haole?

CK: How did the haoles get this land?

PK: Lilo o keia aina a keia poe i Likana, Likana. Oia kekahi kanaka ki'eki'e loa

PK: The lands of these people were purchased by McCandless. He was a great leader
ma ka aoao Kemokalaka. Keia aina nei ke Kemokalaka paha ka hapanui o ia mau la.
of the Democrat party. In those days the Democrats were perhaps the majority
in this land.
Aole au maopopo no ka mea aole au koho paloka i kela manawa. (Link McCandless)

I am not posted because I was not a voter at that time. (Link McCandless)

Yes, McCandless. Oia ka elele i holo i Wakinikona. Nui loa kona pailani ia.

Yes, McCandless. He was a delegate to Washington. He was held in high esteem.

Ma ka aoao Lepupalika o Kuhio a ma ka aoao Kemokalaka o Likana.

Prince Kuhio led the Republican ticket and McCandless the Democratic ticket.

Puka mau ana o Likana keia poe o keia wahi o Kahana nei. Ua oi paha ka poe
McCandless was always getting elected by the people of Kahana. Perhaps there
were more
Kemokalaka ma keia aina mamua paha o ka Lepupalika. Puka mau ana o keia haole.
Democrats in this land before than Republicans. This haole was always being
elected.

I ka manawa i hele mai keia haole, kela manawa umi-kumahiku, umi-kumawalu
At the time this haole used to come that time I was seventeen, eighteen
au makahiki. Maopopo loa wau aole hana o kela mau la ka poe opipio.
years of age. I remember well there was no employment for the young people
in those days.

Ahe hana. Hele mai keia poe elemakule o keia wahī, poe hele makou e ku ana
 No work. Come the old people of this place who were standing when we got there
 no ka mea e lilo ana ka aina. Lohe 'kula makou e kuai ana ka aina o mea ma,
 because the land was being alienated. We then heard that the land was being sold,
 kuai ia ana ka aina o keia poe, kuai ia ana keia aina. (Kuai ia wai?)
 the land of those people was being sold, this land was being sold. (Sold to
 whom?)
 Kuai keia aina kela manawa. Mamua o keia manawa noho mai nei keia wahine
 This land was sold at that time. Before this time there was residing here this
 woman
 o Mele Poka (Mary E. Foster). Noho mai nei ma'o la. Ko makou hale,
 Mary Foster (Mary E. Foster). She was staying over there. Our home,
 makou ka hale kokoke o keia wahine ma'o la. O maua o makou kahi noho ai.
 our house was close to this lady's home over there. Two of us were living here.
 Owau kahi i noho ai me ko'u keikihune male i kekahī keiki a kekahī poe no
 I also stayed with my sister who was married to a certain young man belonging
 to certain people
 Kahana nei. Pela wau i hiki mai ine'inei. Elua keikuhine male elua keikikane
 in Kahana here. Thus did I get here. Two sisters married two young men
 no keia aina. Ka noho ana mai ou ine'inei, kela manawa ko'u Mama olelo
 of this land. Regarding my staying here, at that time my mother told
 i wau no e hoi ana au i o, a ho'i au me keia mau keikuhine o'u. Kela manawa
 me to live over there, so I went to live with these sisters of mine. That time
 makahiki umi-kumaeiwa haneli econo. Ko'u makahiki kela i hele ai i ke kula.
 was the year 1906. That was my year in which I started to go to school.
 Makahiki umi-kumawalu kanaeiwa, hanau wau ka la econo o Nowemba.

I was born November 6, 1890.
 Kuu la hanau kela. Makahiki umi-kumaeiwa haneli e econo hele mai wau
 That is my birthdate. In 1906 I came
 me ko'u mau keikuhine e noho i ne'inei, a ho'i ko'u Mama, pela aku, a pela aku,
 to stay here with my sisters, and then returned to my mother, so forth and so
 forth

a noho loa a hiki keia la.

and remained for good until this day.

CK: Pehea i lilo ka aina ia Foster?

CK: How did Foster get the land?

PK: Me keia nei. Mawaena o Mele Poka me Likana. Maopopo no keia wahine o Mele Poka.

PK: In this manner. Between Mary Foster and McCandless. You remember this woman, ^{Mary Foster.} He wahine minamina keia. Aole hiki ia oe, aole haawi ia oe i kekahī mau mea. This was a frugal woman. You could not, you would not be given certain things because ka makuahonowai o ko'u keikuhine hana no keia wahine. Kela manawa because the mother-in-law of my sister worked for this woman. That time opipio wau. Hele wau e kokua keia Mama o ko'u (makuahonowai) makuahonowai. I was young. I went to help this mother of my (mother-in-law) mother-in-law. Kuu keikuhine kela. Hele oia e hana no keia wahine o Mele Poka. That was my sister. She went to work for this woman Mary Foster.

Noho like makou. Hele wau maleila kokua iaia, a kahea maila o keia wahine. We stayed together. I went there to help her, and this woman Mary Foster, invited o Mele Poka e ai. Lula ia maila i ka oki ana o ka i'o kamano, ka i'o pipi. us to eat. She would regulate the apportioning of the salmon and the meat. Kau mea ai hookahi no pola poi, pau, aole loaa hou oe i ka poi.

You could have only one bowl of poi, and after that you could not get more poi.

O keia manawa o ko'u Mama ame ko'u keikuhine o laua no ka mea hana no keia wahine.

At this time my mother and my sister, they two were the persons working for this woman.

Hele wau maleila a ike au i keia mau mea. (He wahine hapa-haole o Mrs. Foster?)

I went there and noticed these things. (Was Mrs. Foster part-Hawaiian?)

Part-Hawaiian, I guess. Akamai oia i ka olelo kanaka. Noho oia, hele mau i ka hula.

Furt-Hawaiian, I guess. She was good at speaking Hawaiian. She lived here and always went to dances.

Ka'u hana ia ka hula. Hele hula po Kalikimaka, po New Year. Nui loa
 My delight was to sing. Would sing Christmas eve and New Year's eve. There were
 ko makou kamalii o ia mau la. Aloha makou i kela hula i ka poe oihola
 of us young people in those days. We preferred the songs that people liked
 loaa mai kahi kala. Haawi maila keia wahine i kala ia makou. Ina umi makou
 so we could get money. This woman would give us money. If there were ten
 hookahi kala no ka mea hookahi. Olelo mai me keia nei, lula hou ia makou,
 each got a dollar. She would speak like this counseling us again
 aole uhauha. Keniken hookahi la, a kenikenekah la aku, umi keniken
 not to be extravagant. Ten cents each day, ten cents the other day, ten dimes,
 umi la au e ai keia hookahi kala. Hookahi kala hookahi manawa o ka pule.
 in ten days must I spend this one dollar. One dollar a week.

(Pi no kela wahine).

(That woman was stingy).

CK: A make kela wahine lilo ka aina i keia Ward sisters.

CK: When this woman died the estate went to these Ward sisters.

PK: Kela manawa maopopo keia wahine paakiki loa keia poe o Kahana.

PK: At that time this woman realized the people of Kahana resisted selling land
 to her. Aale makemake iaia no ka pi. Maopopo 'hola ka poe kamaaina o keia aina
 They did not like her because of parsimoniousness. The citizens of this
 Kahana land knew her well, o Kahana, maopopo i keia wahine, pi maoli. Nolaila, aole sell i ka aina
 understood this woman as being really stingy. Therefore, they wouldn't sell
 the land, o ka poe o Kahana i keia wahine. Huhu ka poe o Kahana i keia wahine Mele Poka.
 the people of Kahana wouldn't sell to this woman.

Hele maila o Likana, kukā paha laua. Olelo mai la o Likana ia Mele Poka,
 McCandless come, and the two perhaps collaborated. McCandless would speak
 olelo o Mele Poka ia Likana. Laua wale no namunamu, owai ka mea ike.
 and Mary Foster would speak to McCandless. Only two of them would conspire,
 who would know.

Na Likana i hele mai nei i keia aina a pau loa ka lilo ia Likana,
It was McCandless who came here and all the land went to McCandless
a o Likana ia Mele Poka. Kuu hoomaopopo ana pela wale no i lilo ai
and from McCandless to Mary Foster. According to my understanding that was
the only way in which
i keia aina malalo o keia wahine o Mele Poka, Mai a Likana mai.

this land rested in this woman, Mary Foster. It came from McCandless.
Laka loa ka poe koho paloka. Hapai mai keia haole ma ke kani-a'i.
The voters were very fond of him. This haole raised them by the throat.
You know ko kakou ano, noi 'kula i ke kala. Makou, ewalu ko makou,
You know our nature, always borrowing money. We, eight of us,
kela ano eiwa paha/kamalii-kane aohe hana o ia mau la, aohe hana. Ka mea o ka
perhaps nine, were among those unemployed young men in those days, no work.
What we received
poe elemakule e loaa mai ai. Hele makou maleila e hoopilipili ai,
came from the old people. We would go there to fraternize,
ku'i poi na lakou lilo ka ai ana me maua, i ole, ka paku'iku'i poi.
to pound poi for them and received in turn poi, or hard pounded poi.

Hele makou kii i na mea because pii maila kahi kalena waina,
We would fetch the things we needed including a gallon of wine,
kahi mea kahi'ohi'o. Kani ka pila, a nana 'ku ana iha la, nana 'ku ana
ihā la.
that which was intoxicating. Would play musical instruments, and then look
to another day, to another day.
Oia ke ano o ko makou noho ana ma keia aina, but aole hookahi manawa

It was the manner in which we lived on this land, but there was never a time
owau caused trouble a hiki keia la. Ko'u noho ana ma keia aina aole hookahi
when I caused any trouble until this day. In my stay on this land there was
not a manawa (haunaele) haunaele, aole hookahi manawa hele a noi, noi i ka hale.
time when I caused (a brawl) a brawl, not one time when I begged for leading,
Aole makemake wau kela ano a hiki kuu male i ka'u wahine.

I had never liked that kind of life until I got married to my wife.

(A kou wahine?) Kuu wahine, aole hele i ka pule mamua. Mahape male maua
 (What about your wife?) My wife had not gone to church before. Afterwards,
 i ka makahiki iwakalua kumaha me ka'u wahine. Mahape mai olelo mau ka'u
 my wife and I were married in the year 1924. Subsequently my wife always
 wahine told ia'u e hele ka pule. "Aohe au i male ia oe e hele ka pule. E hele oe
 me to go to church. "I did not marry you to go to church. You go
 i ka pule." He inu lama wau, he inu lama, a he piliwaiwai. Aale kela
 to church." I drank liquor, drank liquor, and gambled. That did not
 he nui ke kala. He liilii ke kala i oia mau la. Hele wau piliwaiwai
 bring much money. In those days money was scarce. I would gamble
 me ka poe elemakule.

with the old folks.

CK: Ehia poe keiki a olua, o oe me kou wahine, ehia?

CK: How many children did you two, you and your wife, have?

PK: Pau ka make, ekolu (pau ka make) pau ka make.

PK: All died, three (all died) all died.

CK: Keia keiki au mamua?

CK: This child you used to have before?

PK: He hanai, hanai (hanai kela).

PK: He was adopted, adopted (that was adopted).

WS: Keia poe keiki pono'i ua pau ka make? (Pau).

WS: These children of your own all died? (Gone).

PK: Ekolu wale no, ekolu. (Minamina). Olelo 'kula wau i ka'u wahine he pau ana, ea

PK: Only three, three. (Regrettable.) I said to my wife that she might not bear
 any more. Aole loaa ka pepe a make. You know ka make ana o ka'u wahine ano'e nohoai.

Never had any more babies until her death. You know the death of my wife
 was indeed strange.

- (Ka makahiki hea i make ai kou wahine?) Kanaha-kumalima. (Makahiki hea?)
 (In what year did your wife die?) Forty-five. (What year?)
- Kanaha-kumalima. (Kona makahiki? umi-kumaeiwa?) Aale, maluna aku,
 Forty-five. (Her age? nineteen?) No, above that,
- maluna aku. Kanaha, kanaha a oi makahiki. She was ano o'o, ano kahiko mamua
 above that. Forty, a little over forty-five years old. She was somewhat of
 mature age, somewhat older than I, ano opiopio wau. Kai make keia poe kamalii ekolu a maua, pau, aohe loaa hou.
 for I was somewhat younger. With the death of these three children of ours,
 finished, no more after that.
- Aole wau hele i ka pule mamua. Ka'u mea maka'u loa kela ka Halepule.
 I never used to go to church before. The church was that thing of which I
 was very much afraid.
- Aole wau makemake. Ke ano paha ia no ka noho ana no ka mea ko'u mau makua
 I did not like it. Perhaps that was the way I was brought up because my own
 parents, aale na laua kuu Mama, kuu Papa. Aole au ike kuu Papa. Hanau wau keia la,
 they were not the parents of either my mother or father. I never saw my own
 father. I was born this day,
 make kuu Papa keia la. Olelo ka poe apau kela.
- and my father died this day. That is what people said.
- CK: Owai na poe kahiko o keia aina? (Ike oe e noho nei?) mamua?
- CK: Who were the oldtimers of this land? (Whom you see living today?) before?
- PK: Nui, ku ka paila. (Hoike mai oe na poe kamaaina. Ina hoomaopopo maila oe
- PK: Many, piles of them. (Indicate the oldtimers. If you understand
 kakau ana au i ka list nau.
- I need to write out a list for you.
- CK: O Kamanawa, no keia aina no? (No Maui). O Maui mai. (Kaupo).
- CK: Is Kamanawa from this land? (From Maui). From Maui. (From Kaupo).
- A o Pua Haaheo, no keia wahi no?
- And Pua Haaheo, was he from this place?

PK: No ne'i, no Laie, ka wahi a oukou. Hanau like lakou me Woolley, me Woolley.

PK: From here, from Laie, your place. They and Woolley were born at the same time. Keia wahi o makou me Pua Haaheo, ko makou kamalii loa, ko'u, my own cousin. At this place we, including Pua Haaheo, lived as children, he being my own cousin. Ko'u Mama no Waianae; ko'u Papa no Kaupo. Ko laua hui ana paha ine'inei paha, My mother was from Maianae; my father, from Kaupo, Maui. Here is perhaps where they met, i Hauula paha, koe ko ia ia'u.

at Hauula perhaps, I don't know.

WS: Kou wahine ohana hea keia? (Kauai.) Kainoa? (Nakaahiki). No Kekaha kela (Kekaha).

WS: From what family was your wife? (Kauai) The name? (Nakaahiki). They are at Kekaha (Kekaha).

CK: Kekaha kela. Ai no ka ohana, o na keiki ke noho nei maleila.

CK: Those are Kekaha people. The family is there, the children living there.

PK: Holo 'ku nei wau ileila. Kuu holo ana ileila kela makahiki 'ku nei.

PK: I have just been there. My going there was in the past year.

Holo wau ileila holoholo ka wahi a ko'u wahine i noho ai. Ua walaau mai nei I flew there to visit the place where my wife lived. She told me kona wa ola ana e hele maua. Aole au i hele a mahape wale nei no hele 'ku wau when she was alive for us to go there. I did not go and only recently have I gone ileila. A i o wau i kela po iho olelo mai keia moopuna ia'u, "Tutu man, there. I was over there the other night and this grandchild said, "Tutu man, like no oe i keia kanaka o Jubilee Logan?" "Kamaaina wau, holoholo like. do you know this man, Jubilee Logan?" "I know him well, we used to go together. Heaha ia?" "Ua make mai nei." Na poe o Laie i haule ai, hele no wau What is it?" "He just died." When people of Laie die I always go no ka mea ua noho like wau. to see them because I once lived together with them.

WS: Hele wau i ke kula me Jubilee i Kamehameha.

WS: I went to school with Jubilee at Kamehameha. I went to Kamehameha Schools

me Jubilee, me kona wahine, too.

with Jubilee, with his wife, too.

PK: Nui no na ninau o keia aina ka makou mea i hele ileila. Ha'i no wau ka'u mea

PK: There were many inquiries regarding this land that led us to that hearing.

I testified of what

e walaau nei, ke ano no ka noho ana i keia wahi, nele no. But keia kumu

I have been telling you, how the people used to live here, sometimes in want.

But the basic

o keia aina he akule.¹ Oi 'hola kali a kau mai ka hae o ke kilo i ka puu

economy of this land was the ankle. The people would wait to see the flag of

the spotter on the hill

o kela wahi o Harry Makanoa, o kela puu he kumu lehua ai luna.

next to Harry Makanoa's place, on that hill where grows a lehua tree.

(Noho ke kilo maleila). Maleila ke kilo e noho nana i akule.

(The spotter was stationed there). There the watcher stayed scanning the bay for the school of akule.

Ho'i mai ka wa ino, ho'i mai ka wa inoino, aole puni ke akule, ho'i ka poe

When bad weather came, when rough weather came, and no akule could be caught in a surrounding net, the people went, o keia aina apau loa, ho'i i kuahiwi me na wahi puolo kau luna ma kahi hoki paha, all the people of this land, went to the mountains with bundles loaded perhaps on a mule,

lio paha, a ho'i i ke kuahiwi. A malie, ku paha i ke akule,

on a horse perhaps, went to the mountains. And good weather returned, the

nana maila ka maka iluna o kela puu kilo. Ahuwale ka hae, kela ano pale

eyes would be focused on that hill where the spotter was. The flag unfurled,

halii ke'oke'o. Ke makou ike kela hae ke'oke'o, pau loa ka poe i ka ho'i.

a white sheet. When we saw that white flag, all the people returned home.

Ache hana oko'a o keia aina i loaa i ka haole.

There was no other occupation here of the haole that could distract them.

¹

Scad fish

CK: Hoailona kela ua ku ka i'a.

CK: That was the sign the school of fish was in the bay.

PK: Hoailona ua ku ka i'a. Ai ka i'a iloko nei. Keia manawa, kela mau manawa,

PK: The sign the fish was in. The fish was now in the bay. This time, those times puni ka i'a mane'inei, puni popo, ia la ae. E ai oe ka akule la (paku-a)

fish would be surrounded here, surrounded tomorrow, and the day after.

You ate akule until it became (commonplace) a paku-a. Ka i'a o ka noho ana o ka poe o keia wahi nei ma ka aoao i'o no

commonplace. The people living in this land needed to eat only the meat sides ke kii ai e ai. Kela aoao iwi, ea, noho la iloko a popopo. Kaula'i ka poe

when they obtained the fish to eat. The bony side, yes, would rot in the calabash. The people of this land dried o keia aina i ka i'a i kahakai aole hookahi i'a i malowale. Hana e no

their fish at the beach without one fish being lost. Each had his own kana haka i'a a hana e no kana haka i'a. Aole poe aihue i kau i'a.

string of fish, each making his own string of fish. Nobody stole your fish.

Kela uwapo nei e ku nei, he uwapo papa mamua. Elua uwapo mane'inei

That bridge standing now, was formerly a wooden bridge. Two wharves were here kahi o Hattie Au ma. Elua uwapo papa, laau, aole keia concrete.

at Hattie Au's place. There were two wooden bridges, not of this concrete.

Mahape wale no keia concrete makahiki umi-kumaeiwa iwakalua kumaono.

Only recently had this concrete bridge made in the year 1926.

Ua hana au ma keia mau uwapo. Nolaila, nui loa na poe kupa o keia aina

I worked on these two bridges. Therefore, there were many of the natives of this land

o ia mau la, makena. A no lakou pono'i no ko lakou aina. Hiki mai ane'i

in those days, long. And they owned their own land. Then came the time

ka wa i lilo keia poe aina apau loa. Oia 'hola ke kumu, keia wahi haole

when they lost all these lands. The cause was this haole

o Likana, pumahele ka poe o Kahana nei. Oole'a ke Kemokalaka ma keia aina.
 McCandless, popular with the people of Kahana. The Democrats were strong in
 this land.
 Walaau oe he Lupupalika ku kou waha i ka puupuu o ia mau la. I think Laie, too.
 You mentioned Republican your mouth would be punched in those days. I think
 Laie was like that too.
 Ona no o Laie. Ina walaau oe he Kemokalaka oe, he home rule oe, loaa oe
 Laie had its drunks. If you said you were Democrat, or Home Rule, you would
 i ka puupuu no ka mea ikaika i ka Lepupalika i kela manawa (at Laie).
 receive a blow because the Republicans were strong (in Laie) at that time.
 Hele makou koho, ia mea koho paloka, i ka hale-hookolokolo i Hauula.
 We, voters, would vote at the courthouse at Hauula.

Me kela papa hili ia oe a hele ka poe a haule iloko o ke kai. Oh, yea,
 With that board you would be struck and pushed into the sea. Oh, yes,
 pololei. Aole au hoopunipuni. Ike wau no ka mea ua nui au i kela manawa.
 true, I am not prevaricating. I witnessed it because I was big at that time.
 Makemake loa, aohē au hele. He kamalii opiopio o ia mau la uhai me keia poe
 Altho I liked very much, I did not go. I was a youngster those days following
 koho paloka. Ona mai nei o John,¹ o William.² Maopopo oe ia William
 these voters. John, and William would be drunk. You remember William
 (ae), kela elemakule, ka moopuna e hana nei i ke alanui. Kela kanaka
 (yes), that old man whose grandchild now works on the highway. That man
 me ka lio me ke kaula-ili. I mean the Home Rule. Hoopuka Lepupalika,
 would ride on a horse with a rawhide lariit. I mean the Home Rule. Mention the
 word "Republican"
 he Kemokalaka oe, lele ke kipuka ili. Hoohai ia oe me ke kaula pipi.
 When you were a Democrat, the lasso would fly. You would be lassoed with the
 rawhide rope.
 Ua nui wau kela manawa. Ua maopopo loa wau i na mea i hana ia ia mau la,
 I was big at that time. I distinctly remember the things done in those days
 makahiki umi-kumawalu.

in the year 1918.

1 & 2

Pseudonyms, to conceal the real persons involved.

WS: Ehia oe makahiki i keia manawa?

WS: How old are you at this time?

PK: Makahiki kanawalu, kokoke piha kanawalu-kumakahī iloko o November la eono.

PK: Eighty years, almost attaining eighty-six years come November 6.

WS: Kahiko no oe, ikaika no.

WS: You are old but strong.

PK: Na ke Akua mai o keia ikeika. Hana pololei, aole kolche, aole oe aihue,

PK: This vitality is from God. Do right, do not deceive, you do not steal, mahape make koke like me keia poe lapuwale o Kahana nei. Hele ka pule by and by you die almost like these bad people of Kahana. You go to church, ha'iolelo, bite like a scorpion. I call that kind of people (scorpions) preach, and they bite like scorpions. I tell this kind of people (scorpions) teeth behind the back. I don't like that. Mea 'ku nei ia ko'u hoaloha, teeth behind the back. I don't like that. I said to my friend, ko'u hoahanau o Brother Harry, you know Harry Makanoa (yes), "You tell my cousin, Brother Harry, you know Harry Makanoa (yes), "You tell this story I am telling." Oia ko'u hoike, keia kanaka. Na mea apau loa this story I am telling." He, this man, is my witness. Concerning all things a'u i walaau hele ka poe e ninau ia Harry. "That kind of testimony he is to the I say/people to go and ask Harry. "That kind of testimony he is telling in Church, is he telling the right story?" "Yes, he is that kind telling in Church, is he telling the right story?" "Yes, he is that kind of man," olelo mai o Harry, ko'u hoike. Ke pau ko'u ha'iolelo ana, ke of man," Harry, my witness, would affirm. When you are through with speaking, pau ka pule, hele 'ku ana. In one hour's time, nee ma'o, puka ana oe iwaho when church is over, people starts moving. In an hour's time by the time you lohe 'ku ana oe move over there and leave /e namunamu ana, or what. I don't like that for nothing. you will hear fault finding, you will hear surmerrings, or what. I don't like that for nothing.

CK: Owai ka mea i hoolilo ia oe he lunakahiko?

CK: Who ordained you an elder?

PK: O Sam Nuhi. O Sam Nuhi nana i hookaawale i set me apart.

PK: Sam Nuhi. Sam Nuhi was the one who set me apart.

CK: Owai ka pelikikenā apana o kela manawa?

CK: Who was the branch president at that time?

PK: O mea nohoi. Hele hoi o mea o Pua Haaheo, aole au maopopo, hele o Pua Haaheo

PK: _____ indeed. Pua Haaheo went indeed am, I don't remember. Pua Haaheo
i replaced ia Sam Nuhi.

went and replaced Sam Nuhi.

CK: Walaau oe ma ka olelo Hawaii, aole komo keia olelo namu au e olelo mai nei.

CK: Speak in the Hawaiian language so the English you use may not enter the recorder.

PK: No, no, kekahi manawa poina nohoi wau. I have to talk. You understand me

PK: No, no, sometimes I indeed forget myself. I have to talk. You understand we

I have to talk in English. Mahape poina loa ka olelo haole. Ina aole namu

I have to talk in English. By and by I might forget the English language.

If I don't speak ma ka olelo haole mahape pilikia. He haole no ka poe mea o keia manawa,

in the English language by and by trouble results. Haole are the people that preside these times,

bishop, everything bishop.

bishop, everything bishop.

WS: Keia e hoopaa mai nei no na poe e hiki mai ana (e, pololei no)

WS: This is being recorded for the people coming after (yes, true),

a hiki mai o kela manawa lilo keia olelo i olelo e.

for the time will come when this language will be a foreign tongue.

PK: Ua kuahao no ko kakou kupuna mamua, olelo mai ko'u makuahine pono'i,

PK: Our progenitors have declared this before, my own mother has said:

"E lohe 'ku ana oe, e lohe 'ku ana oe i keia mua aku." Akahi, ka lua

You are going to hear, you are going to hear this is like to come. Once, twice

Keia kuku pono'i o Sam Nuhi, o Kuapuu kainoa o keia luahine.
This true grandmother of Sam Nuhi, the name of this old lady being Kuapuu.
Kela manawa aole au hoomaopopo loa ka manawa a ko'u Mama i walaau ia'u
At that time I did not understand well what my mother said to me
i keia mau mea, a'o ana ia makou, Kana poe keiki kela ko'u Mama. But
about these things, teaching us. My mother was one of her grandchildren. But
ahe wau hoolohe loa. Mahape ko'u ho'i ana e noho i keia aina me kuu makuahine,
I did not hear too well. Later upon my returning to live on this land with
my mother,
mahape ano kanaka-makua 'ela iki, a lohe ia i keia kuku o Sam Nuhi,
when later I became a little more matured, I listened to this grandmother of
Sam Nuhi, saying
"Owai la iloko o ko oukou ohana ka mea hahai ana i ko'u kapuwawae?" No ka mea
"Who in your families will follow after my footsteps?" Because
he wawae, a noonoo no wau i ke ano o kona walaau ana, kona mau manao apau,
there were her feet and I meditated over the manner of her speaking, all her
thoughts,
oiahoi i ke ala hele, kona ala hele, oiahoi e hana i ka hana a ke Akua.
namely the way, her way, that is, doing the work of God.
"Owai la iloko o keia ohana moopuna, na keiki paha, oiala lakou o keia la?"
"Who in this family of grandchildren, of the children perhaps, who are here
this day?"
Mahape loa mai, loihi loa, ano kanakamakua maila au i kela manawa, hele ana wau
May later, long after, when I was somewhat more matured at that time, I was
going
i ka pule, ua male wau i kela manawa, noonoo 'ela au i keia luna ka manawa
to church, I had been married by that time, I thought of this elder at the time
oia i ku iloko o keia hale halawai no makou o Kahana nei iluna o ka awai.
he stood in this chapel of ours at Kahana before the pulpit.
Hoolohe au i kela manawa, a mahape mai noonoo loa wau ka manawa i make keia
I listened at that time, and I thought seriously of the time when this
luahine mahape loa mai. O oe no iluna o ka papa umikumalua, o ke Kula Kapaki
old lady died which was much later. You were then on the high council
supervising the Sunday Schools

(Oia paha). O oe hoi ka mea nana, maopopo no wau o oe, kou manawa (Perhaps so). You were the person who, I recall you were, at the time e noho ana au i pelikikena no ke Kula Sabati o Kahana nei. Kela manawa I was sitting as president of the Sunday School here at Kahana. That time o oe ka papa umikumalua ke ole au poina, ke ole au kuhihewa. (District Council) you were on the high council if I haven't forgotten, if I am not mistaken. (District Council) pololei. Nau no i kako'o ia'u ka manawa noho au i pelikikena o ke Kula Kapaki current. You supported me at this time I sat as president of the Sunday School no ka mea holo mau ke Kula Kapaki i ne'inei, piha ka halepule, a lohe wau because the Sunday School here was always progressing, the chapel was full, and I heard i keia makuahine e walaau ana. Kekahi manawa hele mai keia Brother Harry this mother speaking. Sometimes this Brother Harry comes i kuu hale nei a noho maua. Ua elemakule o keia manawa. Noonoo 'ela maua to my home and we would sit. He is an old man at this time. We would think o na poe i hana ka hana a ke Akua maluna o keia aina nei. Noonoo 'ela au of the people who used to do the work of God on this land here. I would think aole o'u poina i ka ha'iolelo o Sister Keaweaiko, oia ke kuku o Sam Nuhi ma I cannot forget the speech of Sister Keaweaiko, she being the grandmother of Sam Nuhi and family, o Keaweaiko. Lakou like hookahi ohana kela, "a koe kaua wale no keia manawa Keaweaiko. They are all of the same family, "we are the only ones remaining this time o keia aina o Kahana nei, o oe no a o wau. Na poe hoahanau ea'e on this land of Kahana, you and I. All the other members, ai ko lakou makahiki malalo." Mea 'ku wau, "Keia nei, keia la, o oe their ages are much below ours." I would say, "This here, this day, you he mau makua kou, ka mea i alaka'i ia oe iloko o ka hana a ke Akua, had parents who guided you into the work of God. Owau, aale, aale o'u makuahine, aale o'u makuakane i a'o mai ia'u e hele For me, no, I had no mother, I had no father to teach me to go

i ka pule i ka lapule kohu mea he hipa nalo wale wau. (Heaha ka mea a keia
 to church on Sunday just as if I were a lost sheep. (What thinks did this
 luahine i walaau mai?) Olelo mai la o keia luahine "Ma waena o oukou e noho ana
 old lady utter?) This old lady said, "Among you who are sitting
 iloko o keia halepule o keia." Hele wau i ka pule i kela manawa a lohe
 in this chapel this is it." I went to church at that time and I heard
 pololei au i ka olelo o keia makuahine me keia nei: "Owai la oukou,
 precisely the utterance of this mother, thusly: "Who among you
 o ko'u moopuna, na pua, oiaho'i na poe moopuna o'u/oukou ka mea e uhai ana mai
 of my grandchildren, the descendants, that is my grandchildren, who among you
 will follow
 i ko'u meheu wawae." Keia luahine hele me kela a kau luna ka awai,
 my footprints." This old lady would walk like that up to the pulpit,
 hoomaka mai oia e wanana me keia nei: "Noho oukou a ike ana oukou i ke ahi
 and she would begin prophesying thusly: "You will live and you will see fire
 e lele iluna o ka lani." Ke ku'e nei ko makou, ku'e ku'e i kekahī,
 flying in the heavens." We were contending with each other,
 ke namu mai nei makou kela poe kamalii aole hele i ka pule i kela manawa.
 we and those young people that did not go to church at that time were saying,
 "I think that old lady is crazy." No ka mea lohe makou i ka olelo Hawaii
 "I think that old lady is crazy." Because we understood the Hawaiian language
 oia mau la, a lohe makou i ko makou pepeiao i ka olelo ia, "Nohea i ahi
 in these days, and we heard with our ears the reaction, "From where would
 come the fire
 e lele ana iluna o ka lani?" Pau, "Holo ana ka hao iluna o ka hao."
 flying up in the heavens?" That said, then the prophecy, "Steel will burn
 on steel."
 He luahine; nui 'hola paha ka waha. Nui na wanana ana i walaau mai
 It was an old lady with a big mouth perhaps. Many prophecies were uttered
 iloko o keia halepule o Kahana nei. Ko maua noho ana me Brother Harry
 in this chapel at Kahana here. Brother Harry and I would sit

ma kuu lanai nei noho maua i kekahi manawa kahe mai ko'u waimaka because on my veranda and sometimes we would sit and tears would flow because iloko o ka hana a ke Akua ia mau la, olelo 'ku au ia Harry me keia nei: in the work of the Lord in those days, I said to Harry like this: "O oe he mau makua kou e lawe ia oe iloko o ka halepule. Kuu hele ana "You, you had parents to take you into the chapel. In my going i ka pule kela la aole au mau makua aole kuu makuanine e olelo mai e to church those days I did not have parents, I did not have a mother to tell hele au i ka pule kela Kapaki no ka mea liilii loa wau, aole wau maopopo. me to go to church on the Sabbath because I was very small, I didn't understand. Kuu nui ana mai he kanakamakua aole hookahi mea mana alaka'i ia'u iloko In my growing up to maturity not a single person guided me into o kela hale halewai. Uhái wale no, pono hele wale no. Aole olelo mai ka poe that church service. I simply followed, simply went without purpose. Nobody Aohe counseled me ko'u Mama, ko'u Papa. Aohe a'u Mama, aohe a'u Papa. /noho no wau me uncle ma. nor my mother, nor my father. I had no mother, I had no father. I did not Aohe live with my uncle ma. noho me aunty ma, me kuu poe niece. Oiaho'i kuu poe kekuhine oiaho'i I did not stay with aunty ma, with my nieces. Thus my sisters in other words makena keiki, makena lakou. Owau wale no ka mea keiki ole, but poe keiki hanai had many children, many of them. I was the only one without offspring, but mine were adopted children ka'u, ai keia la. Keia poe kii, kekahi poe kii ke kakau nei iloko at this day. These pictures, some of these pictures hanging in o ko'u hale. Ka'u wahine kela, aia. She looked like that when she died. my house. That is my wife, there. She looked like that when she died.

WS: Poe keikimahine u'i.

WS: Your children are beautiful.

¹ "uncle ma" means uncle and family or uncle and close associates

PK: Yea, that's all my hanai. Keia moopuna hanai kela, moopuna hanai kela.

PK: Yes, those are my foster children. This grandchild that is a foster child, Keia moopuna kane kona keikuhine ai mawaena pono kela, twins.

This grandson and his sister who is right in the middle are twins.

WS: Ohana hea kela, ohana hea?

WS: From what family are they?

PK: Dela Cerna. Keia keikimahine o Lydia. Komo laua iloko o ka halelaa keia la.

PK: Dela Cerna. This girl is Lydia. Today they (two) entered into the temple, Komo keia la. From Kona hele laua kela hale pule o (Keei) Keei.

They went in this day. They are from Kona where they went to the chapel at (Keei) Keei. Lohe no oe kela inoa, Dela Cerna? (Yea) Ho'i ana mai nei o laua a noho 'hola. Have you heard of that name, Dela Cerna? (Yes) They (2) have just returned and they stayed laua a noho 'hola ine'inei, a hele laua iloko o ka halelaa. Kanahele, and they are living here and they have gone into the temple. Kanahele, you know them? (Maopopo no wau). Hele laua. Ka laua poe kamalii keia you know them? (I know them). They have gone. These are their children lilo ia maua i ka hanai me ka'u wahine. O maua na kuku. Hanai kuu wahine and my wife and I have adopted them. We are the grandparents. My wife took kela, mahoe kela, kela keikimahine mahoe, twins (no kela keiki). Aole.

Care of that one, who is a twin, that girl is a twin, both twins (those children are). No. Kela keikimahine, kela keikunane, keikuhine laua nei, ke keiki kane lilo ia'u. That girl, that brother, these are sisters, the boy has come to me i ka hanai. A kona keikuhine lilo ia kuu wahine i ka hanai. Elua maua na pepe as a foster child. His sister has become my wife's foster child. We had the two babies a lilo ke keiki kane ia'u. Hele lakou apau loa. Ai leko o ka halelaa keia la. and the male baby became mine. They have all gone. They are in the temple this day.

A keia keikimahine kau ana mahape nei ka maua hanai hope loa keia nei
 And this girl whose picture hangs behind is our very last foster child
 a make ka'u wahine. When she was 18, umikumawalu makahiki, "Keia la,"
 and my wife died. When she, this girl, was 18, "Today,"
 olelo 'kula, a'o au i ka'u poe kamalii: "Ko oukou mau la ai oukou i ka mea
 maika'i, I said, I counseled my youngsters: "In your days you eat good food,
 komo i ka lole, komo i ke kamaa. Ko makou manawa aole makou ike i na mea
 wear good clothes, wear shoes. In our times we did not know good things
 ai maika'i ko makou la, me na kamaa, ame na aloha shirt, ame na ahe la,
 to eat in our day, did not have shoes and aloha shirts, and what else,
 ame na keia ano naauao. Kahi puke ewalu no wau pau mai ke kula mai.
 and this current education. All I had was 8th grade education and left school.
 Hiki ole wau ke hele i ke kula ki'eki'e, aole kala.
 I couldn't go on to higher education because of the lack of money.

CK: Ihea oe i hele ai i ke kula?

CK: Where did you go to school?

PK: Hauula, ia Kalanikau. You know o William (Kalanikau) Isaacs was one of my
 teachers.

PK: Hauula, Kalanikau being a teacher. You knew William (Kalanikau) Isaacs was
 one of my teachers.

CK: Olelo mai o Kanakanui oia no kona kumu no o William Isaac.

CK: Kanakanui has informed me that William Isaacs was his teacher.

PK: Lowell Kupau, and Mr. Crockett, the principal Mr. Andrew, he wahine kanaka

PK: Lowell Kupau, Mr. Crockett, the principal being Mr. Andrew whose wife was
 kana. (Wahine haole?) ke kane he haole; kana wahine he kanaka Hawaii piha.

a Hawaiian. (White woman!) the husband was white; his wife was full-blooded
 Hawaiian.

CK: Pehea oukou i hele ai i ke kula, hele wawae? Loihi keia, lokihi keia wahi

OK: How did you children go to school, on foot? this is long, this place is far

a oukou e hele ai.

for you children to travel.

PK: Hele wawae, me ka lole pukapuka, puka maane'i, puka maane'i, poho maane'i.

PK: We walked, with clothes full of holes, hole here, hole here, patch here.

Aole lole fancy clothes i kela manawa, a he lole pohopoho. Ina aole loaa
We did not have fancy clothes at that time, only patched clothes. If there were
kela poho, patch inside. As long as paa ka puka. Kamalii wahine like pu.
no suitable patching material, the patching was done inside. As long as the
hole was closed. The girls were in the same situation.
He testimony kela kahi manawa e hiki no wau ke walaau i kekahia manawa
In a testimony meeting sometimes I am able to speak at times
i keia ano, ko makou loaa keia mea, keia mea, hoohue pu ia me ko oukou mau la
in regard to our times of poverty, lacking this, or that, and contrasting with
me keia la. Mau mea ai maika'i.

your times. The food is good today.

WS: Aihea kela keikimahine keia manawa? (Ai Indiana). Ua male? (Male)

WS: Where is that girl this time? (Ai Indiana), married? (Married)

male ka haole.

married to a haole.

PK: Ka maua poe hanai, nui ino ka maua poe hanai. Make ka'u wahine, mau no

PK: Our foster children, our foster children were many. My wife died and they

ka lakou malama ia'u i keia la. Na'u no e waiho ka lakou. Olelo 'kula wau

continued to attend to me until this day. I am the one to refuse their
largess. I said

me keia nei: "Keia la, o na mea maika'i i loaa ia oukou keia la, malama ke

like this: "Today among the good things you folks receive this day, say

kala, kuai ka aina, kuai wahi maika'i, aole i keia ano hale popopo.

your money, buy land, buy a suitable place, not this kind of dilapidated house.

Ai oe maane'i, holo ana ka iole ma'o." Me ke la au i walaau i ka poc.

You can be here and the rats are running over there." I would talk to people
in that manner.

Sister Kauhini once upon a time hele mai i ko'u hale nei. Poe naauao kela,
 Sister Kauhini once upon a time came to my house. These were educated people
 but pane kikoola. Mea huhu loa kela. I don't want nobody answer kena ano
 but responded sarcastically. That was something extremely offensive.
 I don't want nobody making such
 ninau. I get mad quick. A he namu no ka'u, aohe au nana. "Sister Kauhini,
 remarks. I get mad quick. I would retaliate in English, I didn't care.
 "Sister Kauhini,
 o oe he wahine naauao oe. Aole oe olelo me kela. Kau hana hele i kauhale,
 you are an educated woman. You must not speak that way. You go to people's
 homes
 "Ke holo ka iole, ka alelu, moo ma ka laau." "Walaau, I don't like that.
 and remark, "The rats are running, the roaches, the lizards are on the tree."
 "I don't like that kind of talk.
 Ano hilahila. Ano naauao. Aole oe komo iloko o ka hale o kahi poe
 I am embarrassed. I am somewhat intelligent. You don't go into the home of
 somebody
 walaau kahi mea, 'Ka hale o Peter Kau e mea, e mea."
 and say something like, 'Peter Kau's house is this and that.'"

CK: "Ke holo nei ka iole!" (Makena ka iole.)

CK: "The rats are running!" (Plenty of rats.)

PK: Ai makou. Ko'u ano heahea, kahea ia lakou. Hana wau ka mea ai no ka mea

PK: We would eat. I am hospitable, so I called them in. I prepared the food because

o Kauhini me a'u hele like maua i ke kula ma Laie. Kekahi manawa hele wau

Mr. Kauhini and I, we went to school together at Laie. Sometimes I went

i ke kula ma Laie, hele i Waianae. Ehia manawa i ho'i au i Waianae.

to the school at Laie, then went to Waianae. How many times did I return to
 Waianae!

Hele ko'u Mama i Waianae no ka mea no Waianae ko'u Mama, na ko makou kuku

No mother would go to Waianae because my mother was from Waianae, she being
 a child of our grandfather
 nana hoi ke kuku. Liilii loa wau, aole hoomaopopo keia kuku.

and he being her father. I was very small and I didn't know this grandfather.

CK: Ka ohana owai ma Waianae? (my mother's side). Owai ka ohana?

CK: Whose family in Waianae? (my mother's side). What was the family?

(Ku ka paila. Ua make lakou.) Heaha na inoa? Hoike mai kekahi inoa
 (Names of them. They are dead.) What were the names? Indicate some names
 o kou ohana. (Palau, Palau.) Lohe oe i ka inoa o Nauoho? (No Waianae?)
 of your family. (Palau, Palau.) Did you ever hear the name, Nauoho?
 No Waianae, poe kela o Waianae, Nauoho.
 (From Waianae?)

From Waianae, the Nauoho's were people of Waianae.

- PK: I don't know, maybe mamua paha, mahape mai paha, no ka mea ko'u hele ana
 FK: I don't know, maybe before then, after then because in my going, our going
 makou i Waianae, aohe noho ko'u Mama i Waianae loihi loa no ka mea
 to Waianae, my mother did not stay too long because
 ke kuku ma ka aoao o ko'u Mama e ola ana i kela manawa. I hiki wau around
 my grandfather on my mother's side was still alive at that time. I got around
 by Makua.
 by Makua.

WS: Ua hui pu no oe me kela kanaka o David Pali? (Who?) Pali? (Nohea?)

WS: Did you ever meet that man, David Pali? (Who?) Pali? (From where?)
 No Waianae, but mahape mai kou manawa, mahape paha.

From Waianae, but after your time, perhaps after your time.

PK: David Pali I know from here. He kanaka hanō. Ke waalau mai ha ka leo.

Ph: David Pali I knew from here. He was asthmatic. He spoke with a hoarse voice.

CK: Kamaaina no oe ia keia poe kahiko o Woolley ma, Samuel E. Woolley?

CK: Were you acquainted with such oldtimers as the Woolleys, as Samuel E. Woolley?

PK: Oh, yea, ike wau iaia, ka papa o Ralph Woolley laua o Frank (Frank).

PK: Oh, yes, I knew him, the father of Ralph Woolley and Frank (Frank).

Kamaaina (kamaaina) wau, ike wau iaia. Hele kuu Mama, hele makou i ka pule,
 I was acquainted (acquainted), I knew him. My mother would go, we would go
 to church, hele wawae from Hauula, hele i Laie, i ka wa hui. Ekolu paha la a makou i
 noho
 would walk from Hanula to Laie at Conference time. We would stay perhaps
 three days

ai i Laie paha. Ehia la i noho ai. Kela manawa hele mai na aupuni, at Laie. (How many days did we stay) At that time those from the government, na mokupuni I mean, na mokupuni apau loa, hele mai i ka hui o Laie. I mean islands, all the islands, came to the Conference at Laie. A na makou e noho me na kamaaina o Laie. We stayed with acquaintances or those native to Laie.

CK: Maika'i i ka olelo Hawaii?

CK: Wasn't the Hawaiian language good!

PK: Maika'i i ka olelo Hawaii. Na poe wahine o kela mau la me na papale nunui

PK: The Hawaiian language was good. The women of these days wore broad brimmed hats
hele iloko o ka halepule. Ha'iolelo mai o Samuel E. Woolley iloko o ka halepule
into the chapel. Samuel E. Woolley would remark in church

aoole loaa ke ike o ka maka o kekahi poe mahape o ke poo me keia papale
some of
that those sitting behind the heads with these ladies' hats with fine
o ka wahine me na kui. Mahape hihi ae a ku mai ka pepeiao o kekahi.

had obstructed vision. The long pins could get tangled and poke the eye of
another.

Ka mua loa kela o makou e lohe ana. Opiopio no wau i kela manawa

That was the first time we were in attendance listening. I was young at that
time but maopopo. He ike i ka olelo kanaka, professor (pahe'e ka namu) polopeka.

but understood. Woolley knew the native language; he was a professor,
(was fluent) professor.

CK: Poweko. Heaha kana mea i olelo ai i na wahine? "Hemo kela papale."

CK: Proficient. What did he say to the women? "Remove those hats."

PK: I ke kui ho'i i ka papale. Oni oe, ku koinei pepeiao. Loihi loa o ke kui

PK: He was concerned with the pins of the hats. If you moved, a pin would pierce
your ear. The hat pins were very long
me keia papale no ka mea ai ka haiolelo ma'o, ai oe ke noho mahope o keia papale
sticking from these hats because the preaching was up there and you were sitting
behind this hat
(ke onioni nei ke poo) a ku hewā^{ae} i ka pepeiao i ke kui. Haiolelo mai kela o
Samuel E. Woolley.
(a hand was moving) and your ear poked inadvertently by a pin. Samuel E. Woolley
would remark about that.

CK: Pehea o Frank Woolley?

CK: What about Frank Woolley?

PK: That was the worse, worse than the father. Eaho o mea o Ralph.

PK: He was more pointed, more pointed than the father. Ralph was better, milder.

CK: O Frank Woolley ka mea ike loa i ka olelo Hawaii.

CK: Frank Woolley was one who knew very well the Hawaiian language.

PK: Ralph Woolley knew too.

PK: Ralph Woolley knew too.

WS: Frank he kolohe. (Aohe kolohe, he meant it.) Piha eu kela kaaka

WS: Frank was full of grous. (Not only humorous but frank at the same time,
He was full of playful talk
(piha eu, piha eu.)

(full of mischief talk, mischief talk.)

CK: Hele mai ke kaahi a hele mai i Kahana nei. Mai Kahana nei hele oukou i
Kahuku.

CK: The train would come to Kahana. From Kahana you people would go to Kahuku.

Kau maluna o ke kaahi holo i Honolulu i kela manawa.

There you got on the train and rode to Honolulu at that time.

PK: Ae, pololei, pololei, pololei oe. Koolau, oia ka inoa. Makahiki, ano poina wau

PK: Yes, true, true, you are right. Koolau was the name of the local railway.
I have forgotten the year,
i ka makahiki i hoomaka ia ke kaahi alahao ine'inei. Makahiki lo'i laiki.
the year the railroad went into operation here. During the rice planting . . .

Mamua oia na mea kanu ma keia aina, puni o Kahana nei. He laiki, laiki
Formerly it was the crop of this land, all over Kahana. Rice, rice on
ma keia aoao, liilii loa nahi . . .

this side, a very small area not (being planted to rice).

WS: Na ka pake i kanu i ka laiki?

WS: The rice was planted by the Chinese?

PK: Yea, na ka poe pake. He halewili laiki ma Kahana mamua. One'inei,

PK: Yes, the Chinese. There was a rice mill before in Kahana. H -

elua wahi i loaa ka halewili laiki.

rice mills were in two locations.

WS: Nui na pake o keia aina?

WS: There were many Chinese in this land then?

PK: Aohe he nui loa; aole piha paha haneli a oi. (Lawa no kela.) Lawa no.

PK: (Not too many) : perhaps not over a hundred. (That was enough.) Enough.

A he papa, he laiki ai luna. Poe pake ai maluna o keia wahi nei,

There were flat rice lands above here. Chinese lived above this place

maluna o keia aoao nei. O ka halewili laiki maoli o iuka nei. He laiki wale
no on this side. The main rice mill was above here. There was only rice

ma'o a ho'i i kai. Laiki maane'inei a ho'i i kai. Liilii na loi kalo.

Yonder down to seaward. Rice from here down toward the ranch. Taro patches
were few.

CK: Keia poe pake lawe mai lakou i ko lakou wahine mai ka aina pake mai?

CK: Did these Chinese bring their wives from the land of China?

PK: Yea. Na pake hope loa, oia no keia ohana pake mamua nei o'u.

PK: Yes. The later migrants, representatives of which reside before me.

CK: Male no kekahi o lakou i na kamalii wahine (male) kamalii Hawaii?

CA: Did some of the marry Hawaiian girls (marry), Hawaiian girls?

PK: Aole hookahi. Pau loa ka pake o keia manawa, aole pake koe, pake kahiko wale no

PK: Not one. All the Chinese are gone now, not one left only this old Chinese

keia wahine. Keia wahine mane'inei aneane hookahi haneli makahiki oi nei.

family of this place. This woman here almost a hundred years and over.

Ai no ke ola mai nei but nui kainei mau moopuna, na keiki no me e keiki,

She is still alive, but she has many grandchildren, children of children,

me ka hunona. But kana poe moopunaaku nei makemake loa lakou e komo

and in-laws. But some of her grandchildren they wanted very much to join

iloko o ko kakou hoomana. Walaau mai nei keia poe kamalii ia'u.

our church. These young people around here related so to me.

"Do you want to join the Church?" "But my mother the same old pake style!"
 "Do you want to join the Church?" "But my mother has the same old Chinese style."
 Hoomanamana no lakou i ko lakou akua. Kela old lady, a mau ana ka mea,
 They worshipped their own gods. That old lady is always lighting this
 keia pepa, heaha la, ma ka lanai (he mosquito punk). Ka poe moopuna ua nunui
 paper, whatever it is, on the veranda (mosquito punk). The grandchildren are
 male i ke kane. They are on their own today. Kahi manawa hele wau e kokua
 and are married. They are on their own today. Sometimes I go to help
 ia lakou kekahia mau mea maikai. Ke kumu keia poe pake makemake loa ia'u,
 them on some worthy cause. This is the reason these Chinese like me much,
 kela tutu lady, kana keiki, a hunona.
 that old grandma, her children and in-laws.

CK: Ne hiki mai kela moku, aole kela he schooner? Heaha la ka olelo Hawaii?

CK: When that ship arrived, wasn't it a schooner? What is the Hawaiian word?

PK: O "Kawailani", o "Kawailani" ka inoa o kela schooner.

PK: "Kawailani", "Kawailani" was the name of that schooner.

CK: Hele mai mawahlo loa e ku keia moku?

CK: This ship had to anchor way outside?

PK: Iwaena konu keia bay, wahi ku i ka akule o Kahana mamua, owaena konu o keia bay.

PK: Right in the middle of the bay, where little schools in Mihana used to be,
 right in the middle of this
 (Hohonu no maleila?) hohonu. (Haule i ka heleuma maleila?) Haule i ka bay.
 (Is it deep there?) deep. (The anchor would be dropped there?) The anchor
 heleuma. Mamua ka'u hana kela i ka lawe akule maanei i ka makahiki kanaha-kuma-
 would be dropped. Before, that was my business enterprise in 1943 to fish akule
 kolu iloko o keia kai lawe ia'u mamua. Ia manawa o Pua Haaheo ka mea nana
 in these waters which were formerly my franchise. Before then Pua Haaheo
 lawai'a mamua aku. Noleila, e olelo au me ka pololei, hana oe i ka hana
 had this fishing business. Therefore, I tell you the truth, you do the work

o ke Akua me ka pololei, ihi ana kou ola ana. You try to crook someone
 of the Lord in righteousness, your life will be long. You try to crook someone
 the eye on top can see you.
 the eye on top can see you.

WS: Ua loihi kou ola ana.

WS: Your life has been long.

PK: Owau kekahi kanaka ku'e, aole wau makemake. I told Harry, "O oe, aole oe

PK: I am a man who resists (evil); I don't like it. I told Harry, "You, you don't
 inu lama, aole oe pili-waiwai, aole oe ahala. You've never been through
 drink liquor, you don't smoke, you don't whatever. You've never been through
 the mill like me, but I've learned. Today I am not that kind of man any more.
 the mill like me, but I've learned. Today I am not that kind of man any more.
 This is a different Peter Kau now."

This is a different Peter Kau now."

^{hana}
 Noleila, mamuli kona pololei ike maila ka maka o ke Akua, aole oe e hana na
 Therefore, by virtue of his righteousness the eyes of God look benignly, for
 you must not do
 mea kapakahi.

iniquities.

CK: Ehia makahiki o Kamanawa keia manawa? (Ua make o Kamanawa.) Harry,

CK: How old is Kamanawa this time? (Kamanawa is dead.) Harry,
 ehia makahiki oia? Aole paha i loaa kou mau makahiki?

how old is he? He perhaps has not attained your age?

PK: Kanahiku (kanahiku). No Maui keia keiki, no Kaupo. (No Kaupo no.

PK: Seventy (seventy). That boy is from Kaupo, Maui. (From Kaupo.
 Ohana kela no oukou?) Mahape mai o kuu huli ana o kuu mokuahau,
 Is he of your family?) Later upon my seeking of my genealogy
 pili mai nei kela kaaka ia'u. Aole au i maopopo. Olelo 'ku nei wau,
 I found that man was related to me. I hadn't known this. I said,

"Pili paha kaua, pili ole paha. Ai paha walaau mai kela poe."

"Possibly we are related, possibly not. Unless those people say so."

It takes elima poe, you know, including Joe Kamai's father. (No Kaupo
It takes five people, you know, including Joe Kamai's father. (They are from
mai lakou.) A oia, with that ku'eku'e. Maopopo no oe o Kekua, Kekuaokalani?
Kaupo.) That is so, including that deformed man. You know Kekua, Kekuaokalani?
(Ae, ae, ae, maopopo no wau.) Ike no oe iaia. Alua, elua poe i walaau mai nei
(Yes, yes, yes, I know him.) You know him. Secondly, two people talked to me
i ko'u Papa. Keia poe pake oldtimers, kupa, kuu Papa no Kaluanui mamua,
regarding my Father. These Chinese oldtimers, well acquainted with this land,
said my father was from Kaluanui
loaa mai makou. Kekahi poe kahiko loa, ai keia halekuai kahiko loa maane'inei
From whom came we. Some of the very oldtimers are at this ^{very} old store here
o Kong. Kona papa o Tuhook. "You savvy my Papa?"
of Mr. Kong. His father was Tuhook. "You savvy my Papa?"

WS: Ua olelo ia mai no ua a'o ia kakou aole nui ka hewa i make ai ke kanaka

WS: It has been said and we have been taught that not because of his many sins
man dies
(no ka mihi ole) no ka mihi ole.

(but for not repenting) but for not repenting.

PK: Hele a mihi, "too late" wahi a ka kaole. Hele oe a hoomaopopo oe. Noleila,

PK: When he finally repents "it is too late" says the haole. You just go on until
you understand. Therefore, olelo 'ku nei au i ko'u hoa keia kanaka o Harry Makanoa ua pili makou.

I said to my companion, this man Harry Makanoa, that we were related.

Mahape 'ku nei kuu connection me keia Makanoa he papa ohana kela.

Later I discovered my connection with this Makanoa was that he was actually a
kinsman.

CK: Pehea ka inoa o Kawaiaeae, komo no kela inoa iloko o kou mokuuhau o Kaupo,

CK: What about the name, Kawaiaeae, does that name enter into your genealogy in Kaupo,
poe o Kaupo? (Kaluakaea) Kawaiaeae. Lohe anei oe? (Kaluakaea) Ahoe,
on the people of nature? (Kaluakiaeae) Kawaiaeae. Have you heard of this name?
(Kaluakaea) No,

oko'a no kela. (O Kalaukaea ka mea i pili ia'u.) Kawaiaeae. (No Kaupo no?) that is different. (Kalaukaea was the one related to me.) Kawaiaeae.
 no Kaupo kela poe ohana o Kawaiaeae ma.

(From Kaupo?)

the Kawaiaeae family was from Kaupo.

- PK: Keia tutu pono'i o keia mau moopuna au e noho nei maane'inei, ko laua tutu pono'i
 PK: This own grandfolk of these grandchildren living here with me, that is ~~mine~~ (2) kela. O Kaluhi, make o keia kanaka. You know Maria Kepa (ae), ka papa own grandfolk, Kaluhi, this man is dead. You know Maria Kepa (yes), the father o Maria Kepa oia ka'u e walaau nei. Lawe wau i kela kanaka kohu mea of Maria Kepa, he is the one I am talking about. I regarded that man as if ko'u makuakane pono'i kela no ka mea aohe au ike i ko'u Papa. Keia elemakule, he were my own father because I did not know my father. This old man, kana keiki hookahi wale no, he keiki kane. Ku'u hele ana mai ine'inei his one and only child was a boy. Upon my coming here we were friends just like that. Pili loa maua i ka wa liilii a elemakule a we became friends just like that. We were very close from childhood to maturity male. Male maua kela i aikane ia'u. Elua makahiki ilalo, male 'ku nei and marriage. That friend of mine married first. Two years after his death keia wahine hookahi no, no ka mea ua loaa ka pepe. Hookahi pepe wale no this one woman married again because she had a baby. My friend had only a'u aikane me keia mea. Keia makua-honowai hoi aale ia'u makemake e male one child with this woman. This father-in-law (my friend's) did not want me to marry i kekahī poe, male mai no keia wahine. Aohe au makemake mea, mea, mea, someone else but marry this woman. I was not inclined for fear of gossip a no keia keikimahine, oia ka Mama pono'i o keia mau keiki moopuna a'u, but for the sake of this girl, who is the mother of these grandchildren of ^{own} male ana au ia ai nei.
- I married her.

CK: Ko'u wahine, no Kaupo no oia, hanau ia no i Kaupo. (Owai?) Ko'u wahine mua.

CK: My wife, she was from Kaupo, born in Kaupo. (Who?) My first wife.

(O kau wahine?) Ae, ohana o Kawaiae. Oia ke kumu a'u i ninau ia oe
 (Your wife?) Yes, of the Kawaiae family, it is the reason I have asked you
 ina ua komo kela inoa o Kawaiae iloko ko oukou mokuauhau.
 if the name, Kawaiae, is found in your people's genealogy.

PK: Ma ka aoao o kuu Papa, ka aoao o ko'u makuahine i loaa ia'u, no Oahu nei oia,

PK: Regarding the side of my father's - I've got my mother's side as she is from
 Oahu no Waianae. Ka aoao o kuu Papa aole au maopopo no ka mea lohe mai nei au

from Waianae. The side of my father I do not know because I heard
 i kona wa opipio loa, umi-kumaono wale no ona makahiki, olelo 'ku nei oia
 in his very young days, his years being only sixteen, he said
 i keia keiki a'u e walaau nei, ko lakou kuku pono'i kela a'u i walaau nei.

To this young man to whom I have made reference, the old man I have mentioned
 was their own grandfather. Ka lakou kuku pono'i me ko'u Papa me kela, kohu mea na ka mua na ka hope.

With my Father he was their own grandfather as if one or the other was the
 senior or junior.

Pili aikane wale no. Mahape loa mai kahea wau i ko lakou nei kuku pono'i
 However, they were only friends. Way afterwards I started calling their own
 grandfather

kuu Papa kela. Na ko lakou nei kuku pono'i haha'i maila i kuu Papa
 my father. Their own grandfather revealed to me that my own father
 pili laua me kela. Ko lakou nei kuku pono'i oiahoi o Kaluhiuilaokala,
 and he were connected that way. Their own grandfather was namely, Maluhiu-
 oka, hanau i Waihee, Maui. Kuu Papa no Kaupo. A olelo mai keia elemakule ia'u
 who was born at Waihee, Maui. My father was from Kaupo. This old man said to me
 keia Papa a'u e kahea nei, "Ko Papa, ea, no Kaupo. Owau hoi no Waihee.
 am
 this person I designating as father, "Your father, yes, was from Kaupo.
 I am from Waihee.
 Hele 'ku maua hele mai moe, a moe, a moe, a i ka kaawale ana o kou Papa
 We were intimate, sleeping in each other's home frequently, and when your
 father left

umi-kumaono makahiki." Olelo keia elemakule, oia ko lakou kuku pono'i.
he was sixteen." This old man said he was their own grandfather.
You see, I take this man just like my own father, ko lakou nei tutu.
You see, I take this man just like my own father, their grandfather.
That's the connection. I keia mokuakane a'u e hoomokuakane nei, "Maua
That's the connection. This father of mine, whom I designate as father, said
me kou Papa no Kaupo keia keiki, umikumaono makahiki, aohe hana o kela aina,
ilihune. "Your father and I - your father was from Kaupo which he left when he was 16
because of poverty and lack of work.
Kau mokou maluna o ka moku kuna, kepa, a loaa ke alahele e hele mai ine'inei.
We got on a schooner, worked our way, and thus attained transportation to this
place.
Lele ine'inei, heaha 'ku la, hui me ko'u makuahine. No Waianae keia keiki-
mahine He disembarked here, and what size, and then met my mother. This girl was
from Waianae
a loaa mai nei ia makou.
from whom we descended.

CLINTON KANAHELE INTERVIEWING PAUL AND CARRIE ELI
AT HOOLEHUA, MOLOKAI, JUNE 27, 1970

(Preliminary Music by Peter Kau of Kahana, Oahu, on His Guitar
and a Duet by William Sproat and Clinton Kanahale Re-
corded at Kahana June 20, 1970)

INTERLOPER ()

C. Kanahale: Paul, mahea oe i hanau ia ai?

C. Kanahale: Paul, where were you born?

Paul Eli: Hanau ia au i ka makahiki uni-kum-walu kama-wala kuma-eiwa, ka nabinā

Paul Eli: I was born in the year 1889,

o Malaki, la umi-kumawili na Keanae, Maui, "na pali hauliuli o na Koelau."

March 18 at Keanae, Maui, "green cliffs on the windward side."

CK: Owai na makua?

CK: Who were your parents?

PE: Na makua, o Keamalu o ko'u makuahine, a o Eli Kaipo ko'u makuakane,

FE: My parents - Keamalu was my mother, and Eli Kaipo my father,

i hanau ia no lakou ileila i Keanae.

they having been born there in Keanae.

CK: Kou wa opio, ma Keanae oe i noho ai a ulu aku a nui aku, ma Keanae no?

.. : In your youth, did you live in Keanae and grow to manhood, in Keanae?

PE: I ke'ala no kahi au i noho ai ko'u wa opio lea. Ai ma kahi a'uni makahiki

KE: Keanae was where I lived in my very youthful time. When between nine

.. a uni makahiki a i hoomaha ke kula aupuni, hoihoi ia su i Hamakuapoko, Maui.

and ten years old and government schools were on vacation, I was taken

Hamakuapoko, Maui, me ko'u anakala oia o Kaunahele, Hoopai Kaunahele, Hamakuapoko, Maui,

to live with my uncle who was Kaunahele, Hoopai Kaunahele, Hamakuapoko, Maui.

oia e hana ana me ka plantation ia manawa i ke au kahiko kela mau la.

he working with the plantation at that time in the old era of the

A iokoko, no ke komo i ke kula, a hei mai ou i Keanae. A pala wau i malama iaai Just before school started, I would return to Keanae. Thus was I reared a hiki ko'u nui ana. Hele i ke kula i Honolulu, Kamehameha, until my growing up. I attended Kamehameha Schools in Honolulu i ka makahiki haneli me eha, a haneli me elima a make kuu kuku wahine. in the year 1904, and in 1905 my grandmother died.

A aohe poe o ka hale, nolaila, olelo ai i ko'u keikuhine hookama There was nobody home, therefore, my adopted sister said e hei oia i Honolulu me kuana ma noho no oia ileila, a owau noho no i ka aina. she would go to Honolulu to an older sibling she to stay there, and I to remain at home. Ho'e ana i ka makahiki umikumaeiwa eono, nolaila, o makou okolu makou o Keanae Came the year 1906,

therefore, three of us we of Keanae i wae ia e kukulu i ka halepule o Pulehu o ku nei i koia la. I ka makahiki umi-tuma-eiwa me eono, were selected to build the chapel at Pulehu which is standing this day. In the a ku ana i kela halepule a hiki i keia la ma Pulehu, ka apana mua o ka Eklesia that chapel is standing until this day at Pulehu, the first branch of the Church i kukulu iaai o Keoki Pukuniahia, a ke ku nei kela halepule a hiki i keia la.

~~established by George Q. Cannon, and that chapel is still standing until this day.~~
A i ka hoolaa ia ana i kela kia pohaku, e hoomano ana i ka kukulu ia ka apana mua ~~whose first stone monument was dedicated, in memory of the first church established~~
o ka Eklesia kukulu ia maleila ma Pulehu. A o kela kia pohaku ke ku nei koia manawa, by the Church ~~established there at Pulehu. And that stone monument standing that time,~~
ko'u kuku uncle (Note: not uncle but aunty) e noho ana i Kula ia manawa,

relates to my grandaunt living in Kula that time, oia o Kawahapaa. Oia ke helu umi-kumakolu o ka hepekiko a Keoki Pukuniahi. She was Kawahapaa. She was the 13th person to be baptized by George Q. Cannon. Ai ia'u ke kii o keia kuku aunty o'u.

The picture of this grandaunt of mine is with me.

CK: Keia kuku o Wahapaa (Kawahapaa) i ka manawa i hele mai o Keoki Pukuniahi
 This tutu Wahapaa (Kawahapaa) at the time George Q. Cannon came
 e ha'i ka eunalio ia lakou ma Pulehu (ma Pulehu) oia no kekahi māleilei?
 to preach the gospel to them at Pulehu (at Pulehu) she was one of those there?
 (Oia ka helu unikumako'u i batetizo ia ia Keoki Pukunichi). Ha'i mai oe
 (She was the 13th person to be baptized by George Q. Cannon). You relate
 i kana mea i olelo ai e pili ana keia malihini e kaahole ana ne Keoki Pukuniahi
 what she said concerning this stranger that walked with George Q. Cannon
 ma Pulehu. Hele mai o Keoki Pukuniahi mai kona hale mai a ike keia poe
 at Pulehu. George Q. Cannon would come from his house and the people would see
 i kekahi mea e hele pu ana meia, kekahi mea me ka aahu keokeo.
 someone walking with him, someone in white attire.

PE: Hoike mai keia kuku aunty i ka manawa ana e unuhi ana i ka Biike Moramona i Pulehu,
~~This grandaunt said when George Q. Cannon was translating the New Testament into Hawaiian at Pulehu,~~
 ai ilalo o ka owawa e wahi no ia makou e hele ai e ai piku. He mala piku
 it was down in the ravine where we used to go to eat figs. There was a fig grove
 ko lalo ia wahi, a ileila oia i unuhi ai. A hele a nohoi ia ahiahi a hoi mai,
 down that place, and there he translated. When he would return in the evening,
 a ike 'kula keia kuku - tu 'holo keia kuku e like pu me keia hamama 'elo 'a winae --
 this tutu would see - this tutu would be standing like this with legs apart -
 a hoomaka 'kula e mea, a ike 'kula elua keia mau mea e hoi mai nei,
 and began to see, to see two persons returning,
 a kokoke i ka hale hookahi wale no. A ninau 'kula oia ia la: "E, iheia 'ku nei?"
 and nearing the house there would be only one. She would ask: "Where
 ka iheia kou hoa?" "A i hoi 'ku nei." Keia hoa oia no ka Haku o Iesu.
 is your companion?" "He went back." This companion he was the Lord Jesus.

CK: Hele pu ana me Keoki Pukuniahi.

CK: Walking with George Q. Cannon.

- PE: Ka manawa ana e unuhi ana i ka Buke Moramona ma ka olelo Hawaii, a cia ka hoike
 PE: at the time the Body of Jesus was being crucified into Hawaii, it was And when
 o keia tutu aunty (O Kawahapaa) Kawahapaa, Kawahapaa Kahawela.
 CK: Ko'u wa kinohi loa ko'u wa i komo aku i ka Ekalesia, ma Maui no wau, a hui no kaua
 CK: When I first joined the Church, I was on Maui, and we met
 i ka manawa i kukuli ia o ka Halepule ma Wailuku (pololei kela),
 when the chapel at Wailuku was being erected (that is true),
 ke ola ana no kela tutu o ou?
 was this grandaunt of yours still alive?
- PE: No, make oia i ka makahiki umikumaciwa me eiwa (1909), a ia moolelo, ai ai'u
 PE: No, she had died in 1909, and this record, with me
 i kela moolelo i keia manawa.
 this time is that record.
- CK: A ike oia keia malihini e hele pu ana me Keoki Pukuniahia.
- CK: And she saw this stranger walking with George Q. Cannon.
- PE: Hele pu me meia a kokoke i ka Hale Nalowale. Oia ka kuu tutu i olelo aku e:
 PE: Walking with him and disappearing when close to the house.
 "Aihea 'ku nei o kou hoa?" "Ua hoi 'ku nei."
 "Where is your companion?" "He has returned."
 mai hoike

CK: Mahape/mi o Keoki Pukuniahia o Iesu kela (O Iesu). Ka Haku no kela (Ka Haku no kela)
 Q: Afterward George L. Cannon travelled it out Jesus (dinner). That was the Lord
 (That was the Lord)
 Oia no ka mea a kona keiki, Dr. William T. Cannon, i olelo mai ia'u,
 It was what his son, Dr. William T. Cannon^{no}, told me,
 i ko lakou wa liilii ha'i ko lakou makuakane ia lakou ua hele pu oia me Iesu ma
 Pulehu when they were small their father told them he walked with Jesus at Pu'uhonua
 (ma Pulehu). Hele pu laua, walaau pu laua, laua me Iesu.
 (at Pulehu). They walked together, conversed together, he and Jesus.

PE: Lawe au ia Dr. Cannon, oia ka mea ka everseer o ko kakou Ekalesia i Wailuku
 RE: I took Dr. Cannon when he was the supervising editor of the Church at Wailuku
 ia manawa. Aole oia ike i keia wahi. Kela kahakanui, pau no ka hui,
 at that time. He had not seen this place. That morning, after Conference,
 hei mai ana, a hele mai oia e walaau ia'u: "Hoolohe au i kau haiolelo inehinei,
 when he was returning, he came and said to me: "I heard you preach yesterday
 kela wahi o Keoki Fukuniahia i Kula ua kamaaina oe." "Ae, ilaila wau kahi i noho ai
 you were acquainted with that place in Kula where George Q. Cannon was." "Yes,
 I lived there
 i ko'u wa opipio loa." "Ina pela lawe oe ia'u iuka leila." Lawe au iaia
 when I was very young." "That being so take me up there." I took him
 a hoikeike ko makou wahi e noho ana, kahi i noho ana o keia kuku Kawahapaa
 and showed our place we stayed, where my tutu Kawahapaa stayed
 me kana keikimahine na ohana like ole. A ke ike nei ia o Keoki Fukuniahia e hei
 mai nei
 with her daughter and other family members. George Q. Cannon could be seen
 approaching
 me keia hoa. Owai kona kokoolua? A ninau, "Ai ka ihea kou kokoolua?
 vid this companion. Who was his associate? She asked, "Where is your companion?
 Ua ike 'ku nei makou e hei mai ana olua o olua, eia ka hookahi wale no oe."
 We saw two of you coming, yet there is only one of you."
 Kela na mea i hana ia ileila, i ike maka ia.
 Those were the experiences witnessed there.
 A ma Lahaina i kona pae ana i Lahaina mai Honolulu alu i kela mahina o December
 He first landed in Lahaina from Honolulu in the month of December
 (1850), ko lakou pae ana mai.
 (1850), when they landed.
 Ko lakou pae ana mai (umikumawulu-kanalism) kanalima, o December 12, a ho'e rai
 lakou
 On December 12, (1850) first, they arrived (in Honolulu from the mainland)
 a pae a hoomaka lakou e kukakuka ihea lakou kahi e kukakuka ai?
 and they discussed, but where did they discuss?

Ua heluhelu wau i kela noolelo iloko o Ioko Faakui, ko lakou pae ana mai.

I read this account in Salt Lake City about their arrival.

Hora umi o kela kahakanui pae lakou i ka aina, a hoomaka lakou e pii.

Ten o'clock that morning they landed, and they began to ascend.

Uhiai lakou pa ka ouwowa e kahi nei ana ka wai, kela muliwai o River Street,

~~they followed a valley where a stream was flowing, that stream beside River Street;~~
a uhiai lakou a ho'e mai nei lakou i kahi auau o na alii, o ke alii, Alikoki.

and they pursued until they arrived at where the kings would bathe, Alikoki.

Elua wahi, o Alikoki me Kapena. Oia na wahi auau ia o na alii o ia manawa.

~~There were two of these pools, Alikoki and Kapena. There were the same kings bathed those times.~~

A auau lakou, a pau, a hoomaka lakou e pii iluna o kekahi puu. A uni lakou,

and they (the missionaries) bathed, then they started to climb a certain hill.

~~They were ten of them, uni poohaku, heokahi poohaku i ka mea heokahi, a hana ia i kuahu iluna o keia puu.~~

~~there were ten stones, each carrying a stone, and an altar was erected on this hill.~~

A hoomaka lakou e nonoi i ke Akum, mahalo sku a ha'i i ka euanelic i na kanaka

Then they began to pray to God, to thank him for the opportunity to preach the gospel to the people o ko lakou misiona o ka ho'e ana mai. Ka mea apiki, ma ka wae ana o Pelekikena

~~and to serve as missionaries for which they had come. The strange thing was that they divided themselves~~

~~o keia hui misionari o ka heomma o Iesu o no le hope nei, o Hiram Clark wan aliu nei~~

~~the President of this group of missionaries of the church of Jesus of Latter Days~~

~~Hiram Clark chose i Keoki Fukunishi, oia ke keiki opiopio les o keia aumā, a o kokahi elemakule~~

~~George Q. Cannon, he being the youngest youth in the group, to be the companion of an old man~~

~~ileko ana i keia aumā, hele eia ma kekahi kihi a pule, pule eia ia ke Akum~~

~~in this group who had gone to a corner to pray he asking God~~

~~e koho mai keia keiki opiopio oia kona kokoolua e hele ai i ka misiona~~

~~to assign this young man to be his companion in that part of the mission~~

~~ma kahi i wae ia ana, a inahea la. A i ka pau ana o kana pule,~~

~~chosen for them, wherever it was. And after his prayer,~~

a kohō ia keia keiki opio e hele ia oia i Maui, kona wokuaina ia e ha'i i ka
euanalio,
this young man was chosen to go . . . to Maui, his island where he was to preach
the gospel,
a kohō ia keia elemakule i hele ia a pule.
and this old man who had prayed to go with him.

CK: Owai kela elemakule? O Keeler?

CK: Who was that old man? Keeler?

PE: O Keeler. Pule oia ia ke Akua e wae mai ia keia keiki opio iaia, oia

PE: Keeler. He had supplicated God to select this young man for him, he
kona kokoolua e hele like laua i ka misiona.
to be his missionary companion.

CK: Ha'i mai oe ko laua hele ana i Keanae.

CK: Tell about their visit to Keanae.

PE: I ka manawa i kukulu ia keia Ekalesia i Pulehu ia manawa, unitumakelu lala,

IE: When this Church was established at Pulehu in those times, there were thirteen
members,
a hoouuna 'ku nei kekahi o na olele o na Koelau ileila e hoouuna 'ku ia i Koelau.
and certain messengers from Koolau (Keanae) were sent there to invite them to
Koolau.
"E hoike aku oe a ha'iaku ai i kokahi manawa e ho'a 'ku ora na misiona i Koelau,
You (messengers) return and say — day the misionaries will visit Koelau,
a hoomakaukau mai oukou." (Na kela pali o Keanae ma) o Keanae, ilalo o Keanae,
you people to prepare." (The valleys at Keanae) of Keanae, down at Keanae,
a eia ka olelo o na poe o Keanae: "Ina pela e kukulu kakou i kuahu."

and this was what the people of Keanae said: "That being the case we shall spot
an altar."
O keia kuahu a'u i ike maoli. Aale au i manao e kahi keia i haiolelo o Keoki
Pukuniahia.
This radius of stone I have really seen. I didn't think this was where George Cannon preached.
Na keia poe kahiko i walaau mai enhape. "He wahine kamahao low keia wahine."

These oldtimers later confirmed this. "This is a very sacred place."

Aale olelo mai ai heaha la na mea kamahao. A eia na mea hana ia.

They did not say then why it was sacred. These things happened there.

Ka manawa i kuhau mai ai ke konohiki o kaaina ia lakou, "He euanalio hou e ho'e
 mai ana,
 When the konohiki (chief) of the land declared to them, "A new gospel is coming,
 na mikiona e ho'e mai ana," hoomaka la e ku, pili, pili a ho'e i kahawai,
 the missionaries are coming." They formed a line, standing side by side, down to
 the stream,
 ke kahawai o Waiahole. Mai leila mai ka pohaku halihali mai ai a kukulu keia
 the stream called Waiahole. From there the stones were placed on to build this
 ma kahi ka umi kapuai square, a ku, a lawe mai nei ka pohaku a paa.
 podium about hem-fuel square; and it stood, and stones were brought to complete it.
 A ai ka olelo o keia konohiki, "Aia ho'e mai na misiona, hele mai oukou
 This is what the konohiki said, "When the missionaries arrive, you come
 me ko oukou moena, halii iluna o ka lepo, a nohonoho i takou maluna o ka lepo,
 with your mats, and lay them on the ground, and we sit on the ground,
 a hoihoi no ia na kaua a ke akua iluna o keia kahua, a ha'i mai i ka euanalio."
 and the servants of God shall be on this platform and preach the gospel."
 A pela i ha'i ia ia i na kanaka. A hele a ahiahi, oili mai o na misiona nei,
 Thus were the people instructed. Came evening the missionaries appeared,
 misiona (O Keoki Pukuniahia me Keeler) o Keoki Pukuniahia me Keeler,
 missionaries (George Q. Cannon and Keeler) George Q. Cannon and Keeler,
 a oili mai na misiona me kekahi poe ukali i hele like me laua mai Kula mai.
 the missionaries and certain attendants who had followed them from Kula.
 Hoomaka lakou i keia halawai. Ua au i ka la i kela manawa.
 the heavens
 They commenced this meeting. The sun was low in at that time.
 Ka manawa i hoomaka ai keia halawai, aole pa ka wawae o Keoki Pukuniahia.
 When this meeting commenced, the two of George Q. Cannon were not touching the
 floor.
 Hoi 'ku nei hoi laua e noho iluna, a ku hoi oia iluna a haiolelo mai.
 They had mounted the podium to stand up there to preach.
 A ua olelo ia o Keoki Pukuniahia elua wale no pule ma Maui,
 It is said that George Q. Cannon had only been two weeks on Maui,

oia ka mea i loaa na ouli kupanaha, o ka ha'i ana i ko kakou olelo makuahine when he received some strange manifestations regarding the acquiring of the mother tongue ina kanaka o ka aina. (Poweko ka olelo) poweko, elua pule wale no a loaa iaia of the people of the land. (Proficient in the language) proficient, in only two weeks he received keia haawina, hoike ana i ka eunalio ma ko kakou olelo makuahine. this gift - the expounding of the gospel in our mother tongue.

Eia ka mea a lakou i ike maka ai. I ka manawa e ku mai ai keia kauwa o ke Akua This is what they witnessed. When this servant of God stood to e ha'i i ka eunalio aohe pa ka wawae. Eia la oia iluna ma kahi e ku ai preach the gospel his feet were not touching the ground. He was in space above where he was standing (iluna o ka lewa) iluna o ka lewa. A olelo o na kanaka: "Eia maoli ke kanaka (in space) in space. The people cried out: "Here are the real men o ke Akua aole o lakou ala, kuhi 'ku nei i ke Kalawina a i ke Kakolika, aole lakou. of God not they over there, pointing to the Calvins and the Catholics, not they. Keia ke kanaka o ke Akua, ai luna, he hoike keia ia kakou, ea!"

This is the man of God, in space, a witness this is to us."

Iloko o kela mau mahina elua me ka hapa, o Apelila, keia ka mahina o Pepuweli In those two and one-half months, April, this being the month of February o ka makahiki umi-tuma-walu haneli kanalima kuma-kahi, mai Pepuweli a Apelila, in the year 1851,

from February to April,

elua mahina me ka hapa, elua haneli poe i komo i ka Ekalesia, kela mau mahina two and one-half months, 200 people joined the Church in those months (ma Keanae) ma Keanae, Keanae, Waianu, Honomanu, a Wailua.

(at Keanae) at Keanae, Keanae, Waianu, Honomanu and Wailua.

CK: Pehea o Honomanu, hele no lakou i Honomanu?

CK: What about Honomanu, did they go to Honomanu?

PE: Oia mau wahi like (nui ka poe o Honomanu). Mahape mai, olelo ia ka poe o Honomanu,

PE: Those places too (many people at Honomanu). Afterwards the people of Honomanu said

ka Ekalesia
ekolu haneli i komo iloko o (nui na kanaka i kela manawa) ia manawa.

300 joined the Church (many people in those times) ~~at~~ sometimes,

la kakou e noho ana, makahi wale no ka mea e wahi ewalu paha ohana, this is all,
When we were staying there, there were perhaps only eight families, this is all,
oia manawa. Kela mau la ewalu no wahi ohana. Keia ekolu haneli ka poc i komo
that time. Those days there were only eight families. In this instance, 300 people
^{joined} i ka Ekalesia (makena ke poc o ia nau owawa) nui ka poc o ia owawa, kela owawa.
the Church (there were many people in those valleys) many people in ~~these~~ valley,
^{those valleys,}
Kela ka moolelo o ka hoomaka ana o Keoki Fukuniwi a ike malia ai aela ^{ai} wawae
iluna. That is the story of the beginning of George Q.Cannon, his feet seen clearly in
space above.
Ua ike au i kela kuhua. Ike au i kela kahuapohaku. Kela iliili o Waiahole
I have seen that platform. I have seen that platform of stone. Those pebbles from
Waiahole
nemonemo kela o ke kahawai. Malihali ia mai a ku laina i na kanaka a jili i
stream were smooth. When they were transported the people stood in line up to the
stream.
ai makahi o ka hapaka mile paha. (Kupanaha no) kupanaha ia mau la.

It was probably a half mile away. (Wonderful) those were wonderful days.

Eia ko lakou olelo, "Na kanaka keia o ke Akua, na kanaka keia o ke Akua
Here are their words, "These are men of God, these are men of God
e hoike mai nei ia kakou ka eunalio a ke Akua, aale o lakou ala, aia."
manifesting to us the gospel of God, not those over there."

"Owai kekani kanaka iluna o ka lewa e ku eia, aale luhi. Hooluhi ia kakou
"What man has ever stood in space, without effort. We labor
ke hole a hapai mai keia mau pohaku no keia mau kanaka e ha'i mai hoi i ka
to carry stones for these men so they might preach the

euanalio ia kakou. Eia nae aole pa ka wawae, ai "ka wawae iluna kahi wahi e
tau ai."
gospel to us. However, the feet don't touch, the feet are above in space."

CK: Heluhelu wau ka buke o George Q. Cannon "My First Mission"

CK: I have read George Q. Cannon's book "My First Mission"

Hoike mai o Keoki Pukuniahia ka manaoio o na Hawaii o kela manawa.

George Q. Cannon points out the faith of the Hawaiians of those times.

Hele lakou kau lima i na ma'i, ola wale no lakou ala. Ka poe make hoola ia
They would lay hands on the sick, and the sick would be healed. The dead were
(hoola ia). Keia poe lunakahiko o Hawaii piha lakou me ka manaoio
(made alive). These Hawaiian elders they were full of faith
(Pololei kela). Hana lakou i na ano hana kupanaha (hana kupanaha).
(That is true). They performed all kinds of miracles (miracles).

PE: O keia 'hola kekahi o na haawina o ia manawa i hoike ia ma ka moolelo,

PE: These were some of spiritual gifts of those times as recorded,
a lohe na kanaka, a oia ka'u i lohe ai ko lakou moolelo o ia mau la.

and heard by the people, and that is what I have learned from their account of
those days.
Pili pu mai na moolelo kupaihana me lakou.

These accounts of miraculous works involved them.

CK: I ka manawa i hele mai o Keoki Pukuniahia i ka makahiki umikumaeiwa haneli,

CK: When George Q. Cannon came here in 1900,

ka Jubilee, makahiki Jubilee (umikumaeiwa haneli) kamaaina no oe i kela manawa?
the Jubilee, the Jubilee year (1900) were you acquainted with him that time?
Ua hui oe meia?

Did you meet him?

PE: Aole au hui meia. (Aole oe i ike, opiopio loa oe i kela manawa).

PE: I never met him. (You could know, you were too young at that time).

I Keanae no wau. I mea lakou i Honolulu ma keia Princess Theater
I was at Keanae. Their celebration in Honolulu was held at the Princess Theater
kahih wahi i ku ai maleila he Orpheum i ke au kahiko.
where the Orpheum used to be in the old days.

CK: I ka manawa i kukuli ia ka halelala o Laie, ileila no oe?

CK: When the temple was completed at Laie, were you there?

PE: Ae, ileila wau. (O oe kekahī mea...) Owau kekahī o ka papa himeni i kela hoolaa.

PE: Yes, I was there. (You were one of) I was in the choir that sang at that dedication.

Ekolu makou o Waikiki: (hoike mai oe i na inoa) owau, o Abbie Merseberg,

Three of us from Waikiki: (indicate the names) I, Abbie Merseberg,

he keikimahine keia ma kahi o ka umikumawalu makahiki paha o ia manawa,

this being a girl perhaps eighteen years at that time,

a o Kamaile Fieldgrove, a ekolu makou o Waikiki, a ekolu nohoi o Awaiolimu.

Kamaile Fieldgrove, three of us from Waikiki, and three also from Awaiolimu.

(Owai?) O Lydia Cummings o ia manawa (o Lydia Colburn), oia,

(Who?) Lydia Cummings then (Lydia Colburn), that's she,

o Hattie McFarland, ame George Mossman hoi o ko Awaiolimu. Nolaila,

Hattie McFarland, and George Mossman from Awaiolimu. Therefore,

he eono mai luna 'ku nei o Honolulu, a eono nohoi o Laie.

^{were}
there/ six from Honolulu, and six also from Laie.

CK: Owai na poe himeni mai Laie mai?

CK: Who were the singers from Laie?

PE: A o mea ma (Frank Woolley) Frank Woolley, (oia kekahī) oia kekahī,

PE: (Frank Woolley) Frank Woolley, (he was one) he was one,

(a o Ivy, Ivy Kekuku) Ivy me ka sister (Violet Meyer) a oia, Violet Meyer,

(and Ivy, Ivy Kekuku) Ivy and her sister (Violet Meyer) that's she, Violet Meyer,

Violet Rudolph Meyer, (ekolu kela) ekolu, a o mea aku o Kamauoha, Kekaoha

Violet Rudolph Meyer, (that's three) three, and Kamauoha, Kekaoha

(o Poi Kekaoha) Poi, oia kekahī (Poi Kekaoha) oia kekahī.

(Poi Kekaoha) Poi, he was one (Poi Kekaoha) he was one.

(Johnny Broad kekahī?) aole wau ike ia John Broad (aole o John Broad)

(Johnny Board was another?) no, I did not see John Broad (not John Broad)

Aale lakou i hoi mai paha i kela manawa.

They probably had not returned at that time (from Skull Valley, Utah)

CK: Ihea i malama ia o keia halawai hoolaa?

CK: Where was the dedicatorial meeting held?

PE: Iloko o ka Halelāa (iluna o ka Celestial Room) iluna o kela (Celestial Room).

PE: In the temple (up in the Celestial Room) up in that (Celestial Room).

No, o kela assembly i komo oe i ka veil, a oia he lumi nui.

No, in that assembly room from which you go to the veil, and it is the big room.

A mauka mai o ke kaula, President Heber J. Grant, a o Lund kekahī

Seated on the mauka side were President Heber J. Grant, Lund another

(o Lund, Anthon Lund, pelikikena hoakuka oia no President Grant)

(Lund, Anthon Lund, first counselor in the presidency to President Grant.)

A lakou mai mauka mai. Elimā paha lakou mauka. A i kela la

They were mauka. Probably five of them were mauka.

i ka pau ana i ka hoolaa, himeni nohoi a pau hoolaa ia, a ike 'ku nei au

That day after the dedication and the singing, the dedication over, I saw

i kekahī ouli kupanaha. Ke ku nei o Pelekikena Heber J. Grant,

a strange omen. Pres. Heber J. Grant was standing,

a hopu i ka pepa. He paila pepa iluna o ka pakaukau ke helelei nei mai luna mai,

and reached for a paper. There was a pile of paper on the table falling ^{down} from _{above},

a i kana olelo ai, "O keia poe pepa he palapala hoomaikai keia

and he said, "These papers ^{are} records of blessings

no ka poe misiona e hele nei i ka misiona, credentials, hele mai nei i ka misiona,

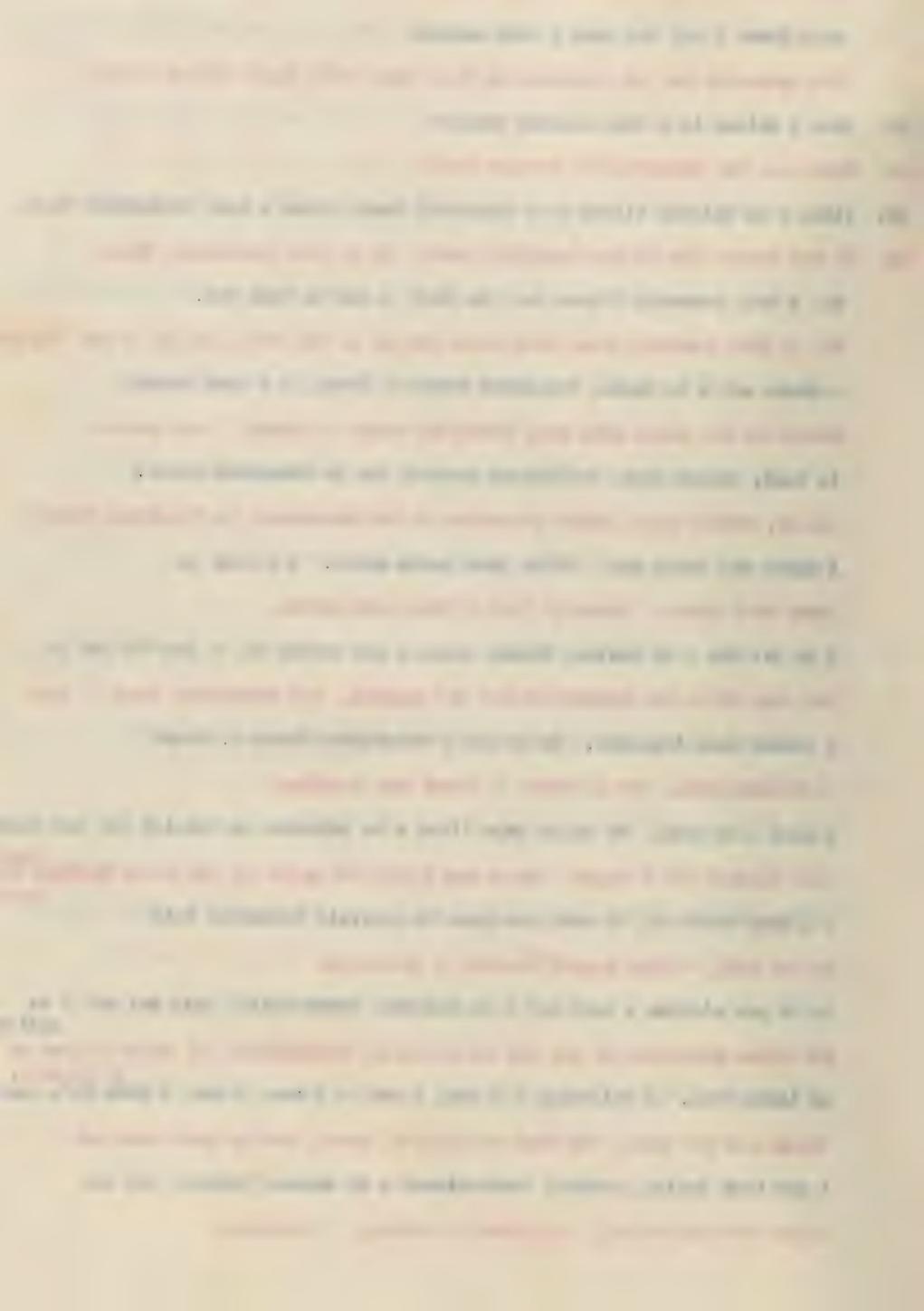
for those missionaries who are on missions, credentials of those called on ^{a mission,}

no lakou keia. A heluhelu, a o mea, o mea, a o mea, o mea, a puka ko'u inoa.

these are for them. He read the list of names, and my name came out.

A pau kela hoolaa, poakahi kakahaeanui o ka wanaao Poakahi, hoi au,

After the dedication, early Monday morning, I returned,



hoi au me Clarence Kinney. A oia ka ~~relikiken~~ elders Quorum ma Honolulu returned with Clarence Kinney. He was the president of the elders quorum in Honolulu ia manawa. Ko maua hoi ana haha'i aku nei iaia i a'u i ike ai, at that time. As we were returning I related to him what I had seen, keia ouli kupanaha. Mea 'ku nei wau, "Ua kahea ia au e hele i ka misiona. this strange omen. I said, "I have been called to go on a mission.

(Na wai?) Keia pepa e helelei mai nei mai luna, keia ka credential keia

(By whom?) These papers falling from above these were the credentials e helelei mai ana mai. He palapala hoomaikai. O lakou nei no na inoa falling. Blessing documents. These were the names

o ka poe apau e hele ana i ka misiona." Aole oia i pane iki, a hoi akula maua. of all the people going on a mission." He didn't respond in the least, and we returned.

E hana ana au me ka Engineers Department. Owau ka overseer. A lele au I was working then for the Engineering Department. Iwas the overseer. I got off ma Pearl City. Ai ka'u wahi e hana iluna o Ford Island, that small little island, at Pearl City. My place of employment was Ford Island, that small island, moku aina liilii mawaena o Pearl City me Navy Yard. A ileila ko'u waapa small island between Pearl City and the Navy Yard. There was my launch kahi kali ai ia'u a ho'i aku wau. Aole oia i pane iki i hookahi huaoelolo. waiting for me to return. He never made the slightest reply, not one word. Elua pule mahape mai, our senior elder, Elder Bliss, oia ka misiona (kahiko) Two weeks later, our senior elder, Elder Bliss, one of the (old)

kahiko a ho'i aku oia hoopau kona misiona, a hoiaku, a loaa ia'u a ho'e ana i kauhale. old missionaries who was completing his mission and returning, found me at home. A mea mai nei ia'u: /"E, makemake ia oe e hele i kamisiona." Elua pule wale no kela.

He said to me: "You are wanted to go on a mission." That was only two weeks later. "Nawai i olelo mai nei?" "Na ka Paaina. Makemake ia oe e hele i ka misiona." "Who told you so?" "The Mission President. He wants you to go on a mission."

Mea 'ku nei au, "Hiki. Hele ana au e olelo i ka haku ina hiki ia'u e haalele I said, "I can. I am going to ask the boss if I could leave i ka hana." A olelo mai ka haku ia'u, "Hiki", hiki oe ke hele. the job." The boss said to me, "You can, you can go.

Hele oe a hookahi la i toe pau keia makahiki, a ho'i mai oe. Kela palapala You go until one more day before the end of this year, and you return. That document hooia ana ia oe o oe kekahi limahana o keia ke aupuni o Amelika, a certifies you are one of the employees of the American government, and aole oe e kakau hou he palapala hou. Palapala ka mua no, maikai no ia pala-pala!" don't you fill out a new certificate. The first certificate is a good document."

A oia 'hola na moolelo pokole o kela hoolaa ana oia mau la ia a'u e noho ana.

This is the brief story of that dedication in those days I lived there.

CK: Pehea oe, e Sister Eli, ihea oe i hanau iaai?

CK: What about you, Sister Eli, where were you born?

Carrie Eli: Hanau ia wau i Kauai. (Ihea o Kauai?) o Kalihi-wai.

Carrie Eli: I was born on Kauai. (Where on Kauai?) at Kalihi-wai.

CK: Owai na makua?

CK: Who were your parents?

CE: Ko'u Mama o Kalipo, o ko'u Papa o Kila Pa.

CE: My mother was Kalipo, and my father was Kila Pa.

CK: Ileila oe i hele ai ke kula?

CK: Did you go to school there?

CE: Helé au i ke kula i Haena. Hanai ia au i ko'u kupunawahine, o Wahinekeouli Pa.

CE: I went to school at Haena. I was brought up by my grandmother Wahinekeouli Pa.

CK: I Kauai oe i noho ai a male ke kane?

CK: Did you live on Kauai and get married there?

CE: Noho au i Kauai, a hoonauao ia au ileila. Aale puka au i ke kula.

CE: I lived on Kauai and was educated there. I did not graduate.

and the number of individuals in each household. A total of 1,000 households were randomly selected from the 1990 census data. The households were then stratified by income level and size.

Using the stratified sampling technique, households were randomly selected from each stratum. This resulted in a sample of 1,000 households. The households were then randomly assigned to one of four income levels: low, medium, high, and very high. The income levels were defined as follows:

Low income: less than \$10,000 per year; Medium income: between \$10,000 and \$20,000 per year;

High income: between \$20,000 and \$40,000 per year; Very high income: more than \$40,000 per year.

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Mai leila hoi wau i Honolulu nei i Honolulu i ke kula o Kaiulani.
 From there I came to Honolulu, to Honolulu to the Kaiulani School.
 Ileila au i hoonauao iaai. Noho wau me ko'u cousin, me Lanakila Waiiula Pa.
 There I was educated. I stayed with my cousin, with Lanakila Waiiula Pa.
 (Lanakila Pa, oia kekahi luna o ia manawa no ka Ekalesia).
 (Lanakila Pa, he was one of the leaders of the Church at that time).
 Ko'u hoahanau kela. (Ae)

That was my cousin (yes)

CK: Hoaloha kela no'u.

CK: That was a friend of mine.

CE: Kona papa he keikuana no ko'u papa. Ma ka makuahine laua i ike iaai,

CE: His father was an older sibling of my father. They had different mothers,

aka ma ka papa e like ai ia laua, hookahi papa. Ka mama (elua mama),
 but they had the same father, one father. The mothers (two mothers),
 elua mama, na ka mama mua oia o Waiiula, ka papa o Lanakila Pa,
 two mothers, Waiiula was by the first wife and was the father of Lanakila Pa,
 a i ka mama elua oia ko'u kupunawahine Wahine-keouli Pa.

and by the second wife came my grandmother Wahine-keouli Pa.

CK: I ka makahiki hea a oukou i hele mai i keia aina o Hoolehua nei?

CK: In what year did you folks come to this land in Hoolehua?

PE: I ka makahiki, o ka mahina o June umi-kumamahiku, haawi ke Komikina ia'u

PE: The year, on June 17 the Commission gave me

i'keia aina i Molokai nei. A hoouna mua mai lakou ia'u e hele au e nana
 this land on Molokai. They first sent me to go and look
 i wahi no'u e noho ai, ka'u wahi e makemake ai, a kohohau i keia
 over the place for me to live on, the spot I wanted, and I chose this
 (keia apana aina) keia apana aina, helu haneli-kanaha-kumaono
 (this piece of land) this piece of land, No. 146

and the other to control a different part of the system. In the original version, both controllers had to be present to maintain the system. A controller can now be removed without affecting the other. This provides a much more reliable system.

Controlled and uncontrolled data is now available from the network. This allows for better decision making by the system. It also allows for better control of the system. The system can now be controlled from a distance. This makes it easier to maintain and repair the system. It also allows for better monitoring of the system. This makes it easier to detect problems and fix them.

The system has been designed to be easy to use. It is user friendly and has a simple interface. It is also very accurate and reliable. It can be used in many different applications. It is a great addition to any system.

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CK: Makahiki hea kela, iwakalua kumahiku?

CK: What year was that, 1927?

PE: Iwakalua-kumaiwa, (Iwakalua-kumaiwa) iwakalua kuma-eiwa. A i kekahia la ae no,

PE. 1929, (1929) 1929.

The day afterwards,

ka la umi-kumawalu, a hoi mai au i keia aina. Loaa au i ka aina i ka la
umi-kumahitu,
the 18th, I came to this land. I received the land on the 17th,

a i ka la umi-kumawalu hoi mai au i keia aina.

and on the 18th I moved on to this land.

CK: A mahea mai ka wai o oukou i kela mau la?

CK: Where did you get your water in those days?

PE: A ko makou wai o ia manawa a iuka i ka hale-kula, he tank water, he pahu wai,

PE: We got our water then up at the school, from a water tank, water tank,

He kulawai hoi, he paipu nohoi mai ke kuahiwi mai, paipu he elua iniha,
It was a tank, water piped in from the mountains, two-inch pipe,
a hoopihia i kela kulawai. A hele ana na kanaka apau iuka ileila e kii wai,
and I filled that tank. All the people went up there to get water,
(wai inu) wai inu, wai inu, wai auau, a oia mau ano. A hoi mai au me ke lako
(drinking water) drinking water, drinking water, water for bathing, and the like.

I came prosperous
a kuai au i elua kaa kalaka, a hoopihia i na balela a hele iuka leila
and I purchased two trucks, and would load on the barrels and drive up there
hoopihia i ka wai, a pau, a hoihoi mai. (Oia no ka noho ana)
to fill with water, and then, return home. (That was the life)
Oia ka noho ana o ia manawa. Kupilikii ka noho ana o ia manawa.
That was the life at that time. Living then was severe.

CK: Na wai i kukulu i keia hale? Nau no?

CK: Who built this house? You?

PE: Na'u no i kukulu ko'u hale. A kukulu nohoi, a eia ka'u e noonoo ai:

PE: I built my own home. Having built, I thought to myself:

Bluetooth vs. IEEE 802.11

What is the difference between IEEE 802.11 and Bluetooth? Both are wireless technologies, but they have different purposes.

IEEE 802.11 is a wireless local area network (WLAN) standard that provides a communication link over a local area.

Bluetooth is a short-range, low-power, wireless technology designed for mobile devices.

What are the differences between IEEE 802.11 and Bluetooth?

The main difference between IEEE 802.11 and Bluetooth is their range and speed.

IEEE 802.11 has a range of up to 100 meters and can transfer data at speeds up to 54 Mbps.

Bluetooth has a range of up to 10 meters and can transfer data at speeds up to 1 Mbps.

IEEE 802.11 is designed for use in fixed locations, such as homes and offices, while Bluetooth is designed for use in mobile devices like phones and tablets.

IEEE 802.11 uses a mesh network topology, where multiple access points are connected to each other, while Bluetooth uses a peer-to-peer topology, where devices connect directly to each other.

IEEE 802.11 is a more complex technology than Bluetooth, and it requires more power and bandwidth to operate.

Bluetooth is a simpler technology than IEEE 802.11, and it requires less power and bandwidth to operate.

IEEE 802.11 is a more expensive technology than Bluetooth, and it requires more hardware to implement.

Bluetooth is a less expensive technology than IEEE 802.11, and it requires less hardware to implement.

IEEE 802.11 is a more difficult technology to learn than Bluetooth, and it requires more time and effort to master.

Bluetooth is a easier technology to learn than IEEE 802.11, and it requires less time and effort to master.

How do IEEE 802.11 and Bluetooth compare?

IEEE 802.11 and Bluetooth are both wireless technologies, but they have different purposes and characteristics.

IEEE 802.11 is a WLAN standard that provides a communication link over a local area, while Bluetooth is a short-range, low-power, wireless technology designed for mobile devices.

Heaha la ka mea a ke Akua i ae ia'u e ho'i mai no ka mea ua hoolakolako no oia ia'u
 Why has the Lord permitted me to come here because He had richly provided for me
 i Honolulu, a hoi maila au i keia aina.
 in Honolulu, and I had to come to this land.

CK: Hana maikai no kau i Honolulu.

CK: You had a good job in Honolulu.

PE: He maikai no (he kamana no), he kamana no (mea kukulu hale nohoi).

PE: Pretty good (a carpenter), a carpenter (a builder of houses besides).

Hele no i ka hana o ke Akua nohoi, hana nohoi me keaupuni, oia mau ano.

Also did the Lord's work and worked for the government, and such things.

Maa mau no ke mai la o lakou nei e hoi mai au i keia aina.

They (associates) had been pressing me to come to this land.

Na Pelikikena E. Wesley Smith. "Ina wau o oe, hoi au i kela aina hoopulapula,
 Especially Pres. E. Wesley Smith. "If I were you, I would move to that land
 of rehabilitation, wahi maikai kela." A oia kekahi guest i noi ia ka Komikina e hele like lakou
 that is a good place." He was one of those invited by the Commission to accom-
 pany them i keia aina e ike maka oia i keia aina, a kona hoi ana ae, walaau mai oia ia
 makou. to this land to inspect this country, and upon his return he spoke to us.

CK: O ka hapanui o ka poe poe no ka Ekalesia o Iesu Kristo Ona Hoana Ona La Hope Nei.

CK: The majority of the settlers were members of the Church of Jesus Christ of
 Latter-day Saints.

PE: Ona Hoana Ona La Hope Nei. A olelo mai ke Komikina ia'u,

PE: Latter-day Saints. The Commission told me,

"Hele oe e huli ina poe apau i makemake ana e hoi", a loaa ia'u

"You go and seek all the people who want to come", and I got

kanaha-kuma-ma-walu poe inoa, ohana, makemake e hoi mai i keia aina,

48 names, families, who desired to come to this land,

a kakau au i ko lakou poe inoa apau, a haawi au i ke Komikina (o Duncan)

and wrote all their names down, and gave them to the Commission (Duncan)

No, ia Frank Woolley. Oia ka mea ka pahuleka o ia manawa,

No, to Frank Woolley. He was at that time the postmaster,

poo o ka haleleka nui, a loaa iaia kela pepa a na Komikina.

the head postmaster, and he received that list for the Commission.

Olelo 'kula ka Chairman, "He poe inoa no ka oukou?" i na Komikina.

The Chairman asked of the Commission: "Do you have a list of applicants?"

O Lang Akana oia kekahi, o Aikaiko Akana, kahunapule o Kawaiahao oia no kekahi
komikina.

Lang Akana was one of the commissioners, also Aikaiko Akana, pastor of the
Kawaiahao Church.

A aohe ana inoa. A kahi ae aohe inoa. Hemo no kai nei pepa, a

He had no names. Another had no names. Then came forth my list,

"Eia no ka'u poe inoa." Ka manawa oia i heluhelu ai i ka inoa o Apaka,

"Here are my applicants." When the name of Apaka was read

ku'e ke Komikina o Akana Akaiko: "Kena kanaka, kanaka palaulelo."

Commissioner Aikaiko Akana objected: "That man is lazy."

Oia kana helu; aia nae kana hoi mai he kanaka hana no. Hele no i ka hana.

That was his image; however, living here he turned out to be industrious.

He did work.

Kakoo iloko o ka'u pepa oia kekahi, a kakoo o Woolley, kekahi komikina:

He was one on my list whom I recommended, and Woolley, one of the commissioners,
recommended:

"Kela kanaka acoe inu lama kela kanaka, aole puhi paka, oia no ke ano

"That man does not drink, nor use tobacco, he is the kind

o na kanaka e hoi ai i kela aina, aole poe inu lama." A puka ka inoa o Apaka.

of man to settle on that land, not users of alcohol." And the name of Apaka
was approved.

(Mahalo no) Mahalo ia ke Akua. (Kuhihewa kela kanaka)

(Thanks) Thank God. (That man (Akana) had been misled).

CONTINUATION OF DIALOGUE BETWEEN CLINTON KANAHELE
AND PAUL ELI AT HOOLEHUA, MOLOKAI, HELD
JUNE 27, 1970

INTERLOPER ()

CK: I kou bapetizo ia ai, a na wai i bapetizo ia oe?

CK: When you were baptized who baptized you?

PE: Bapetizo ia au ma ka muliwai o Waiahole. Ewalu a'u makahiki ia oi ia manawa.

PE: I was baptized in the Waiahole stream. I was a little over eight years then.

CK: Aihea keia muliwai?

CK: Where is this stream?

PE: Ai Keanae, Keanae, na pali haliuli o na Koolau. Ka mea nana i bapetizo ia'u,

PE: At Keanae, Keanae, where the Koolau green mountains are. The one who baptized me
he mau misiona hou keia i hoe mai, mau misiona Hawaii, o Jonah Wahinepee,
were two new missionaries that had come, both Hawaiian missionaries, a Jonah
Wahinepee
oia kekahi misiona kahiko. He kahunapule Kalawina keia i komo iloko o ka
Ekalesia
who became one of the oldtime missionaries. He had been a Protestant minister
before joining the Church
i keia mau la.

in those days.

CK: Ha'i mai oe e pili ana kona komo ana iloko o ka Ekalesia.

CK: Explain how he joined the Church.

PE: Mamuli o ka eha ana i kona wawae. Na kekahi luna kaahele, oia o Kalama,

PE: On account of a sore in his foot. Converted by a certain traveling elder, Elder Kilama,
ma Moiliili.

of Moiliili.

CK: Nohea mai keia kanaka o Kalama, no Kohala mai?

CK: From where was this man Kalama, from Kohala?

PE: Keia Kalama, kona aina e noho ana ia manawa ai iuka aku o Manoa.

PE: This Kalama, his place of residence then was up in Manoa.

Maihea mai la oia i hele mai ai? Kona wahi e noho ia iu ka o Manoa.
 Where had he originated? His residence was up in Manoa.

Hele nohoi oia i ke komo apana. Ho'e mai nei i kauhale o keia
 He was doing home teaching. Arrived at the home of this
 e kuwo ana keia kanaka i ka eha ana kona wawae, a oia o Wahinepee (Jonah),
 man who was groaning from pain in his foot, and he was Wahinepee (Jonah)
 Jonah Wahinepee. Oia ke kahunapule o ke Kalawina o i Moiliili o ia manawa
 Jonah Wahinepee. He was the pastor of the Protestants in Moiliili then,
 o ka Ekalesia Kalawina. A komo iloko, aloha, aloha, ke kuwo nei keia kanaka
 of the Congregational Church. Went in, greetings, greetings, this man
 i ka eha i ka wawae. A me 'ku nei oia: "He mau luna maua o ka Ekalesia
 crying with pain in foot. He (Kalama) said: "We are elders of the Church
 Ona La Hope Nei - hoomana Moramona. A ina oe e manaoio ia ke Akua,
 of Latter-day Saints - Mormons. If you have faith in God,
 ola wale no i kou wawae." "A hea anei ka mea e hiki ke alo ae? Ina paha au
 your foot can be easily healed." "What else can I do? If perhaps I
 e hoole ia olua a e make ana no wau, no ka mea ua hiki mai no ko'u manawa paha
 turn you down I shall die anyway, because my time to die has perhaps come,
 e hele ai ma kela aoao." "A aole oe e make." "A pehea au e hana ai?"
 time to go to that other side." "You won't die," said they. "And what shall
 I do?" "Ina pela, ko'u manaoio ina oe e bapekiko ia i keia la, na ke Akua e hoola ia
 oe." "If you so desire, through your faith to be baptized this day, God will heal
 you." "Ina pela, pehea e hiki ia'u ke hele aku e bapekiko ia'u ua eha ko'u wawae,
 "That being so, how can I go to be baptized since my foot is sore,
 aole hiki a'u ke hele." "Kii aku na kanaka e hapai ia oe."
 and I cannot walk." "Get some men to carry you," said they.
 A halihali ia oia i ka muliwai, makahi paha ka elua haneli kapuai mai ka hale
 akui, He was carried to the stream, possibly 200 feet from the house,

work is done to make a good work ethic, one of the first things we do is reward
and reinforce good behavior.

At the end of the day, it's about getting the job done right the first time
and it's important for them to understand that.

It's important to give a person opportunities to learn. I think it's important for managers
to understand how to give people opportunities and to encourage them with

new challenges and responsibilities once you've given them the opportunity to prove
what they can do. It's important to let them know what they're capable of doing.

The last thing is to reward them. I think it's important to reward them for their hard work
and to let them know that you appreciate what they're doing.

I think it's important to reward them for their hard work and to let them know that you
appreciate what they're doing.

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appreciate what they're doing.

Lalo i kekahi owawa he muliwai. Mai Manoa, Palolo mai ke kahi ana i keia
 muliwai.
 The stream was down in a ravine. From Manoa, Palolo flows this stream.

Eono kanaka i hapai iaia, a ho'e i kahawai.

Six men carried him to the stream.

CK: He kanaka nui no kela o Jonah.

CK: Jonah was quite a large man.

PE: Ai oia makahi o ka (Ua ike au i kela kanaka) a i oia makahi kokoke paha e piha

PE: He was nearly (I knew that man), he was nearly perhaps

eono kapuai paha ehitu iniha, a kiekie ai iuka ka ekolu haneli pauna
 six feet seven inches tall, and weighed over 300 pounds.

(kanaka nui). Kanaka nui ia manawa. (Kona lauoho he ehu). He ano keokeo no,
 (big man). Big man then. (His hair was ehu - golden). Was somewhat
 white,

keokeo no e like me kaua keokeo no. He ano ehuehu.

white as ours is white. Somewhat ehuehu - golden or blondish.

CK: Ina nana oe he keokeo he ano ehu, mamua paha o kela manawa ua ehu kela kanaka.

CK: If you observed it was white and ehu, perhaps before that time that man was ehu.

PE: A i ka manawa i ka'ika'i ia i keia kanaka kukulu iloko o ka wai a bapekiko ia,

PE: The time this man was carried and stood up in the water to be baptized,

ka pau no o ka bapekiko ia ana, a (pau kela puho?) pau kela eha.

after being baptized (the ulcer disappeared?) the pain ceased.

Aole hu'i hou ka wawae. A nana no i hoi hou i tauhale. Aale hapai kanaka ia.

The foot never ached again. He returned home himself. Was not carried.

Oia kana moolelo, a haha'i oia i kona moolelo ia'u i ka makahiki umi-kuma-eiwa
 umi-kuma-kolu.

This was his testimony, and he shared his story with me in the year 1913.

Ua nui au, a e noho ana au i Kaimuki ia manawa, a ua komo ia i ka Ekalesia

I was grown then, and I was staying then in Kaimuki, and had become a member of
 the Church

i ko'u wa liilii, a nana i hele mai ia'u e bapetizo, owau me ko'u kupunawahine.
 when I was small, he (Jonah) having baptized me and my grandmother.

Year	Number of new cases (estimated)	Number of new deaths (estimated)
1980	1,000,000	100,000
1985	1,500,000	150,000
1990	2,000,000	200,000
1995	2,500,000	250,000
2000	3,000,000	300,000
2005	3,500,000	350,000
2010	4,000,000	400,000
2015	4,500,000	450,000
2020	5,000,000	500,000
2025	5,500,000	550,000
2030	6,000,000	600,000
2035	6,500,000	650,000
2040	7,000,000	700,000
2045	7,500,000	750,000
2050	8,000,000	800,000
2055	8,500,000	850,000
2060	9,000,000	900,000
2065	9,500,000	950,000
2070	10,000,000	1,000,000
2075	10,500,000	1,050,000
2080	11,000,000	1,100,000
2085	11,500,000	1,150,000
2090	12,000,000	1,200,000
2095	12,500,000	1,250,000
2100	13,000,000	1,300,000
2105	13,500,000	1,350,000
2110	14,000,000	1,400,000
2115	14,500,000	1,450,000
2120	15,000,000	1,500,000
2125	15,500,000	1,550,000
2130	16,000,000	1,600,000
2135	16,500,000	1,650,000
2140	17,000,000	1,700,000
2145	17,500,000	1,750,000
2150	18,000,000	1,800,000
2155	18,500,000	1,850,000
2160	19,000,000	1,900,000
2165	19,500,000	1,950,000
2170	20,000,000	2,000,000
2175	20,500,000	2,050,000
2180	21,000,000	2,100,000
2185	21,500,000	2,150,000
2190	22,000,000	2,200,000
2195	22,500,000	2,250,000
2200	23,000,000	2,300,000
2205	23,500,000	2,350,000
2210	24,000,000	2,400,000
2215	24,500,000	2,450,000
2220	25,000,000	2,500,000
2225	25,500,000	2,550,000
2230	26,000,000	2,600,000
2235	26,500,000	2,650,000
2240	27,000,000	2,700,000
2245	27,500,000	2,750,000
2250	28,000,000	2,800,000
2255	28,500,000	2,850,000
2260	29,000,000	2,900,000
2265	29,500,000	2,950,000
2270	30,000,000	3,000,000
2275	30,500,000	3,050,000
2280	31,000,000	3,100,000
2285	31,500,000	3,150,000
2290	32,000,000	3,200,000
2295	32,500,000	3,250,000
2300	33,000,000	3,300,000
2305	33,500,000	3,350,000
2310	34,000,000	3,400,000
2315	34,500,000	3,450,000
2320	35,000,000	3,500,000
2325	35,500,000	3,550,000
2330	36,000,000	3,600,000
2335	36,500,000	3,650,000
2340	37,000,000	3,700,000
2345	37,500,000	3,750,000
2350	38,000,000	3,800,000
2355	38,500,000	3,850,000
2360	39,000,000	3,900,000
2365	39,500,000	3,950,000
2370	40,000,000	4,000,000
2375	40,500,000	4,050,000
2380	41,000,000	4,100,000
2385	41,500,000	4,150,000
2390	42,000,000	4,200,000
2395	42,500,000	4,250,000
2400	43,000,000	4,300,000
2405	43,500,000	4,350,000
2410	44,000,000	4,400,000
2415	44,500,000	4,450,000
2420	45,000,000	4,500,000
2425	45,500,000	4,550,000
2430	46,000,000	4,600,000
2435	46,500,000	4,650,000
2440	47,000,000	4,700,000
2445	47,500,000	4,750,000
2450	48,000,000	4,800,000
2455	48,500,000	4,850,000
2460	49,000,000	4,900,000
2465	49,500,000	4,950,000
2470	50,000,000	5,000,000
2475	50,500,000	5,050,000
2480	51,000,000	5,100,000
2485	51,500,000	5,150,000
2490	52,000,000	5,200,000
2495	52,500,000	5,250,000
2500	53,000,000	5,300,000
2505	53,500,000	5,350,000
2510	54,000,000	5,400,000
2515	54,500,000	5,450,000
2520	55,000,000	5,500,000
2525	55,500,000	5,550,000
2530	56,000,000	5,600,000
2535	56,500,000	5,650,000
2540	57,000,000	5,700,000
2545	57,500,000	5,750,000
2550	58,000,000	5,800,000
2555	58,500,000	5,850,000
2560	59,000,000	5,900,000
2565	59,500,000	5,950,000
2570	60,000,000	6,000,000
2575	60,500,000	6,050,000
2580	61,000,000	6,100,000
2585	61,500,000	6,150,000
2590	62,000,000	6,200,000
2595	62,500,000	6,250,000
2600	63,000,000	6,300,000
2605	63,500,000	6,350,000
2610	64,000,000	6,400,000
2615	64,500,000	6,450,000
2620	65,000,000	6,500,000
2625	65,500,000	6,550,000
2630	66,000,000	6,600,000
2635	66,500,000	6,650,000
2640	67,000,000	6,700,000
2645	67,500,000	6,750,000
2650	68,000,000	6,800,000
2655	68,500,000	6,850,000
2660	69,000,000	6,900,000
2665	69,500,000	6,950,000
2670	70,000,000	7,000,000
2675	70,500,000	7,050,000
2680	71,000,000	7,100,000
2685	71,500,000	7,150,000
2690	72,000,000	7,200,000
2695	72,500,000	7,250,000
2700	73,000,000	7,300,000
2705	73,500,000	7,350,000
2710	74,000,000	7,400,000
2715	74,500,000	7,450,000
2720	75,000,000	7,500,000
2725	75,500,000	7,550,000
2730	76,000,000	7,600,000
2735	76,500,000	7,650,000
2740	77,000,000	7,700,000
2745	77,500,000	7,750,000
2750	78,000,000	7,800,000
2755	78,500,000	7,850,000
2760	79,000,000	7,900,000
2765	79,500,000	7,950,000
2770	80,000,000	8,000,000
2775	80,500,000	8,050,000
2780	81,000,000	8,100,000
2785	81,500,000	8,150,000
2790	82,000,000	8,200,000
2795	82,500,000	8,250,000
2800	83,000,000	8,300,000
2805	83,500,000	8,350,000
2810	84,000,000	8,400,000
2815	84,500,000	8,450,000
2820	85,000,000	8,500,000
2825	85,500,000	8,550,000
2830	86,000,000	8,600,000
2835	86,500,000	8,650,000
2840	87,000,000	8,700,000
2845	87,500,000	8,750,000
2850	88,000,000	8,800,000
2855	88,500,000	8,850,000
2860	89,000,000	8,900,000
2865	89,500,000	8,950,000
2870	90,000,000	9,000,000
2875	90,500,000	9,050,000
2880	91,000,000	9,100,000
2885	91,500,000	9,150,000
2890	92,000,000	9,200,000
2895	92,500,000	9,250,000
2900	93,000,000	9,300,000
2905	93,500,000	9,350,000
2910	94,000,000	9,400,000
2915	94,500,000	9,450,000
2920	95,000,000	9,500,000
2925	95,500,000	9,550,000
2930	96,000,000	9,600,000
2935	96,500,000	9,650,000
2940	97,000,000	9,700,000
2945	97,500,000	9,750,000
2950	98,000,000	9,800,000
2955	98,500,000	9,850,000
2960	99,000,000	9,900,000
2965	99,500,000	9,950,000
2970	100,000,000	10,000,000
2975	100,500,000	10,050,000
2980	101,000,000	10,100,000
2985	101,500,000	10,150,000
2990	102,000,000	10,200,000
2995	102,500,000	10,250,000
3000	103,000,000	10,300,000
3005	103,500,000	10,350,000
3010	104,000,000	10,400,000
3015	104,500,000	10,450,000
3020	105,000,000	10,500,000
3025	105,500,000	10,550,000
3030	106,000,000	10,600,000
3035	106,500,000	10,650,000
3040	107,000,000	10,700,000
3045	107,500,000	10,750,000
3050	108,000,000	10,800,000
3055	108,500,000	10,850,000
3060	109,000,000	10,900,000
3065	109,500,000	10,950,000
3070	110,000,000	11,000,000
3075	110,500,000	11,050,000
3080	111,000,000	11,100,000
3085	111,500,000	11,150,000
3090	112,000,000	11,200,000
3095	112,500,000	11,250,000
3100	113,000,000	11,300,000
3105	113,500,000	11,350,000
3110	114,000,000	11,400,000
3115	114,500,000	11,450,000
3120	115,000,000	11,500,000
3125	115,500,000	11,550,000
3130	116,000,000	11,600,000
3135	116,500,000	11,650,000
3140	117,000,000	11,700,000
3145	117,500,000	11,750,000
3150	118,000,000	11,800,000
3155	118,500,000	11,850,000
3160	119,000,000	11,900,000
3165	119,500,000	11,950,000
3170	120,000,000	12,000,000
3175	120,500,000	12,050,000
3180	121,000,000	12,100,000
3185	121,500,000	12,150,000
3190	122,000,000	12,200,000
3195	122,500,000	12,250,000
3200	123,000,000	12,300,000
3205	123,500,000	12,350,000
3210	124,000,000	12,400,000
3215	124,500,000	12,450,000
3220	125,000,000	12,500,000
3225	125,500,000	12,550,000
3230	126,000,000	12,600,000
3235	126,500,000	12,650,000
3240	127,000,000	12,700,000
3245	127,500,000	12,750,000
3250	128,000,000	12,800,000
3255	128,500,000	12,850,000
3260	129,000,000	12,900,000
3265	129,500,000	12,950,000
3270	130,000,000	13,000,000
3275	130,500,000	13,050,000
3280	131,000,000	13,100,000
3285	131,500,000	13,150,000
3290	132,000,000	13,200,000
3295	132,500,000	13,250,000
3300	133,000,000	13,300,000
3305	133,500,000	13,350,000
3310	134,000,000	13,400,000
3315	134,500,000	13,450,000
3320	135,000,000	13,500,000
3325	135,500,000	13,550,000
3330	136,000,000	13,600,000
3335	136,500,000	13,650,000
3340	137,000,000	13,700,000
3345	137,500,000	13,750,000
3350	138,000,000	13,800,000
3355	138,500,000	13,850,000
3360	139,000,000	13,900,000
3365	139,500,000	13,950,000
3370	140,000,000	14,000,000
3375	140,500,000	14,050,000
3380	141,000,000	14,100,000
3385	141,500,000	14,150,000
3390	142,000,000	14,200,000
3395	142,500,000	14,250,000
3400	143,000,000	14,300,000
3405	1	

CK: Hoolche au iaia e haiolelo ana i kona wa i hele kaahole misiona,

CK: I listened to his story about his days on the mission,

nui ka poe ma'i, a ka lakou hana wale no he kaulima a kahea ia lakou e ku a hele,
many people were sick, and all they did was to lay on the hands and call the sick
ku a hele. Ku hele keia poe apau. Kanaka kaulana no ia i na hana (hana lawelawe)
to get up and walk. All these people would rise and walk. He was renowned in regard
to the work of (administering) lawelawe i na ma'i. (Loaa iaia kela haawina, haawina hoola). Ma ka haiolelo
administering to the sick. (He had that gift, gift of healing). As an orator
poweko, poweko (poweko) poweko ka olelo ana (kamaaina; i ka palapala hemolele
he was excellent in speech (proficient) proficient in speech (fluent; in the bible
he kanaka naauao).

he was well versed.)

wau

PE: A nana i bapekiko, na keia kanaka, a i kona haule ana inoino no kona haule ana.

PE: He baptized me, this man did, but he met a horrible death.

CK: Owai na lunakahiko o kela mau la, o Fernandez kekahi, Abraham Fernandez.

CK: Who were some of the elders those days: Fernandez, Abraham Fernandez was one.

PE: Ike au ia Abraham Fernandez i ka makahiki umikuma-eiwa haneli umi.

PE: I met Abraham Fernandez in the year 1910.

Ko'u hoi loa ana i Honolulu e noho, a hele i ka hana i Honolulu i ka Navy Yard.

Then I moved to Honolulu to stay, and went to work in Honolulu at the Navy Yard.

CK: Kona wahine o Minerva (Minerva).

CK: His wife was Minerva (Minerva).

PE: A ike ia lakou ka hele ana i ka pule i Awaiolimu (na makua kela o Eddie Fernandez)

PE: They were seen going to Church at Awaiolimu (the parents of Eddie Fernandez),
o Eddie Fernandez i keia mau la (i keia mau la). Aihea la wau keiki nei?

Eddie Fernandez of these days (these days). Where is he now?

CK: Ai no, ai no. Ai loko oia i ke kanawalu makahiki i keia manawa (ai maluna, maluna)

CK: Is here, is here. He is in his eighties this time

(above, above)

cm from the source. At greater distances the area covered by the positive control decreased to 10.4% at 100 cm, 6.6% at 120 cm and 4.2% at 140 cm. The area covered by the negative control decreased to 1.1% at 100 cm, 0.6% at 120 cm and 0.3% at 140 cm. The area covered by the positive control increased to 22.4% at 200 cm, 20.9% at 220 cm and 19.4% at 240 cm. The area covered by the negative control decreased to 1.1% at 200 cm, 0.6% at 220 cm and 0.3% at 240 cm. The area covered by the positive control increased to 22.4% at 280 cm, 21.9% at 300 cm and 20.4% at 320 cm. The area covered by the negative control decreased to 1.1% at 280 cm, 0.6% at 300 cm and 0.3% at 320 cm. The area covered by the positive control increased to 22.4% at 360 cm, 21.9% at 380 cm and 20.4% at 400 cm. The area covered by the negative control decreased to 1.1% at 360 cm, 0.6% at 380 cm and 0.3% at 400 cm. The area covered by the positive control increased to 22.4% at 440 cm, 21.9% at 460 cm and 20.4% at 480 cm. The area covered by the negative control decreased to 1.1% at 440 cm, 0.6% at 460 cm and 0.3% at 480 cm. The area covered by the positive control increased to 22.4% at 520 cm, 21.9% at 540 cm and 20.4% at 560 cm. The area covered by the negative control decreased to 1.1% at 520 cm, 0.6% at 540 cm and 0.3% at 560 cm. The area covered by the positive control increased to 22.4% at 600 cm, 21.9% at 620 cm and 20.4% at 640 cm. The area covered by the negative control decreased to 1.1% at 600 cm, 0.6% at 620 cm and 0.3% at 640 cm. The area covered by the positive control increased to 22.4% at 720 cm, 21.9% at 740 cm and 20.4% at 760 cm. The area covered by the negative control decreased to 1.1% at 720 cm, 0.6% at 740 cm and 0.3% at 760 cm. The area covered by the positive control increased to 22.4% at 800 cm, 21.9% at 820 cm and 20.4% at 840 cm. The area covered by the negative control decreased to 1.1% at 800 cm, 0.6% at 820 cm and 0.3% at 840 cm. The area covered by the positive control increased to 22.4% at 920 cm, 21.9% at 940 cm and 20.4% at 960 cm. The area covered by the negative control decreased to 1.1% at 920 cm, 0.6% at 940 cm and 0.3% at 960 cm. The area covered by the positive control increased to 22.4% at 1000 cm, 21.9% at 1020 cm and 20.4% at 1040 cm. The area covered by the negative control decreased to 1.1% at 1000 cm, 0.6% at 1020 cm and 0.3% at 1040 cm.

CK: Owai hou na kamaaina, na poe kahiko o kela manawa?

CK: Who else were the kamaainas, the oldtimers at that time?

PE: Oia o mea ma, o Makanani ma, o ka Auwaiolimu o mea o (Kane ma) Kane ma,

PE: There were the Makanani folks; at Auwaiolim (the Kanes) Kane folks, a na'u i kokua ia laua a komo ia laua iloko o ka halelāa, paipai ia laua, and I was the one who helped them to enter into the temple, encouraging them. (Kauli'a ma) Kauli'a ma ko'u hookuka ekahi kela o makou na papa pelikikena (Kauli'a couple) Kauli'a was my first counselor in the branch presidency o Waialae, ka opana o Waialae; (Keoki Mossman ma me Emma) Emma ma nohoi; at Waialae, the Waialae branch; (George Mossman and Emma) Emma folks also; o Kauli'a, o Kawai, o Joseph Kawai.

Kauli'a, Kawai, Joseph Kawai.

CK: Kou nana ana o na poe luna o kela manawa, ko lakou ano, ma na mahele uhane,

CK: As you compare the elders then, their conduct, their spirit,

heaha ka like ole ko lakou ano manaoio me ko kakou o keia manawa?

how do they differ from us these times in devotion and consecration?

PE: I ka nana aku, ko kakou o keia mau la ano maalahi, ano kamalii no,

PE: As I see it, we in this day take it too easy, ^{are} somewhat lightminded, aale ko'iko'i i ka hana a ke Akua e like pu me ko lakou mau la.

not so deep and sincere as those of the past in the Lord's work.

Ko'iko'i ka hana a ke Akua ia lakou, hookeai, pule (ihiihi na hana) ihiihi na hana apau loa. To them the work of God was profound, fasting, praying (sacred was the work) ^{are} sacred was all the work. O ka Lapule, oia ka la ihiihi loa; aole lakou kuke i ka Lapule, kapu loa.

Sunday was the most sacred; they wouldn't cook on Sundays, altogether ferbinden.

Hoomakaukau ka mea ai o ka Lapule i ka Poano. He ai wale no o ka Lapule, aale kuke, Food for Sunday was prepared on Saturday. On Sundays they only ate, did not cook, aale ho'a ke ahi. Oia manawa e hele iwaho e kuke. I ka ahiahi e kuke me ka wahie, nor light fires. In these days cooking was done outside. In the evening cooking was with wood,

and the second generation in terms of educational and family background. It can also be used

to test whether the second generation has better family background than the first generation. This study also attempts to examine the relationship between family background and educational achievement. In addition, this study also tries to find out what factors influence the educational achievement of the second generation. The research questions are as follows:
 1. Is there any difference between the first and second generations in terms of family background?
 2. Is there any difference between the first and second generations in terms of educational achievement?
 3. What factors influence the educational achievement of the second generation?
 4. Is there any difference between the first and second generations in terms of family background and educational achievement?

1.1. Literature review

1.1.1. Family background of immigrants

Family background of the second generation移民二代家庭背景
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a kuke ai iwaho.

and cooking was done outside.

CK: Kekahi no o ka poe o kela manawa, piha no ko lakou naau me ke aloha no kanaka

CK: Besides, the people at that time were full of charity for their fellowmen

(piha, piha). Kala, kala, kala wale lakou i ka lawehala a na kanaka.

(full, full). They forgave, forgave, forgave quickly the trespasses of fellowmen.

Aole lakou i malama (e kikoola o na olelo e hoop'a'i ana i ka noho ana o na kanaka).

They did not hold grudges (uttering acrimonious language as means of punishing
fellowmen).

Manawalea lakou i ko lakou manawa a me ko lakou pono (pololei) i ka hana a ke Akua

They shared freely their time and their means (true) in the work of God

(ka hana a ke Akua).

(in the work of God).

PE: Keia poe kahiko o Kula ia manawa a'u i noho 'ku ai, oia o Makau ma, Kamakau ma,

PE: These oldtimers in Kula in these days I lived there, such as Makau, Kamakau folks,

na poe kahiko, a o Manokala. O keia Kala kona kupunakane o Pale. Oia

oldtimers, and Manokala. This Kala's grandfather was Pa-le. He

ke kanaka mua i bapekiko ia iloko o ka Ekalesia ma Kula.

was the first man to be baptized in the Church at Kula.

CK: Ua ike au i kela wahi bapetizo ia. He ki'owai maleila. Aole wai iloko

CK: I have seen that baptism spot. There is a dry pool there. No water in it

(aohe wai i kela manawa) aole wai. Ai no ka lua maleila. (A ua ike kaua,

(no water at that instance) no water. But the hole is there. (You and I have
seen it,

ua hele like kaua ileila e ike ai).

for we went there together.)

PE: Ka makuahine o Pia Cockett o lakou na poe kahiko e ola ana ia manawa

PE: The mother of Pia Cockett they were the oldtimers living at that time

a pau nohoi ia i ka make. Owau kekahi e kokua e kanu i ka Mama o Pia Cockett.

and they are indeed all dead. I was one who helped to bury the mother of Pia
Cockett.

CK: Kamaaina no oe i kela kanaka o Kealakaihonua?

CK: Were you acquainted with that man Kealaka'ihonua?

PE: Kealakaihonua, ae, ua ike au iaia. A ua olelo ia o Kealaka'ihonua, no Molokai.

PE: Kealaka'ihonua, yes, I knew him. It was said Kealaka'ihonua was from Molokai.

Molokai nei keia kanaka (oia?) Kealaka'ihonua.

This man Kealaka'ihonua was from Molokai (is that so?)

CK: Ua lohe no oe i kekahi hana mana a lakou i kela manawa? O Kealaka'ihonua ma?

CK: Have you ever heard of any miracles performed by him? by Kealaka'ihonua & company?

PE: O Kealaka'ihonua oia no kekahi misiona e kaahelana ma Hawaii na pali ku,

PE: Kealaka'ihonua was one of the missionaries traveling in windward Hawaii,

e hele ana lakou ma Hamakua. Ho'e 'ku nei lakou i kekahi owawa, aia,

they were traveling in Hamakua. They came to a valley, there,

ua poina 'holia ia'u i ka inoa, a ma'o 'ku no o Hilo, Hilo kauna, ma'o iki aku no

I have forgotten the name, just outside of Hilo, of Hilo town, just outside

(Onomea o kela mau wahi) a kokoke paha i Onomea. A keia owawa ai laila no na
kanaka, (Onomea and such places) near Onomea perhaps. The people were in this valley,

a malama hoi lakou i ka halawai ma keia owawa, a o kekahi owawa aku, ai hoi

and they held a meeting in this valley, and as for the other valley when

pau keia halawai i ka umitumalua : a auinala hele nohoi ma kela aoao,

this first meeting was over at twelve, they would also go in the afternoon to the
other side.

malama i ka halawai i ka auinala. A makahi o ka hora eha paha hora ekolu

and hold a meeting in the afternoon. Between four and three o'clock

ho'e lakou ileila, a noho lakou. Ke hoomaka ana lakou keia owawa

they arrived at this second valley and they stayed. They were going down this
valley

malama i ka halawai. Ia lakou e halawai nei, hoomaka mai nei e ua i kuahiwi,

to hold the meeting. While they met, it started to rain in the mountains,

aole ua ia lakou, ai kuahiwi ka ua, a kahe mai nei ka wai a hiki ole

no rain where they were, rained only in the mountains, and the stream rose and
they could not



(piha kela muliwai i ka wai) a ke kahe nei ka wai a lele i ka pali,
 (the stream was full) and the water was falling over the pali (cliff),
 ke kahe nei a lele i ka pali. A pau ko lakou nei pule hoi a hoomaka nei lakou
 was flowing and falling over the pali. Their meeting over they started out
 e ho'e nei i ke kahawai, aohe hiki ke hele (piha me ka wai) piha.
 and reached the stream; couldn't go (too much water) full.

Ke kahe nei ka wai, aohe hiki ke hele makahi aoao. A ua hele mai kela poe
 The water was rushing, couldn't cross to the other side. Those people
 ma kela aoao mai, ka poe o kela owawa e kali nei ia lakou nei
 from that other side had come, and these people were waiting
 hele mai ma kela aoao o ke kahawai, a noho. A hele aku lakou nei ma keia aoao, a ku.
 for the people on the other side of the stream, and waited. They from this side
 went and stood.
 Ai ka hana o keia kanaka o Kealaka'ihonua: kau ka lima iluna a
 This is what this man Kealaka'ihonua did: lifting up the hand, said
 "ma kainoa o ke Keiki o Iesu Kristo paa aku oe i keia wai, a kau hoi makou ma'o."
 "in the name of the Son, Jesus Christ, you stop the waters until we get to the
 other side."
 Olelo mai na kanaka ike maka lakou kohu mea ua papohaku ia ka wai,
 The bystanders said they actually saw something like a stonewall before the waters,
 a hoomaka ka wai e paila, e paila. Maloo keia wahine, a kau lakou ma'o.
 and the waters began to pile up, to pile up behind. This spot dry they crossed
 to the other side.
 Ike kela poe o kela aoao; ike ka poe o keia aoao i na hana mama i hana ia o kela la.
 The people on opposite side witnessed this; the people on this side witnessed
 the miracle done that day.
 CK: Ua lohe 'kula au i kela moolelo mai ka poe o Hawaii, o ka wahine o Kealoha,
 CK: I have heard before of this incident from Hawaiians, from the wife of Kealoha
 i Lanakila. Poina 'kula au i ka inoa o keia wahine o Sister Kealoha ma Lanakila,
 of the Lanakila Ward. I have forgotten the name of Sister Kealoha of Lanakila,
 ko Rena mama. A olelo mai oia - he ano ohana no oia - lohe oia mai ka poe kahiko
 Rena's mother. She informed - she was some kind of a relative - she had
 from the oldtimers

pili ana i keia moolelo.

of this incident.

PE: Ke ike ana na aoao elua, ike maka laua kohu mea ua paku ia keia wai.

PE: The two groups from each side were witnessing, seeing something like a wall before the water.
Ke paila nei keia wai iluna o ka muliwai, a hele lakou a kau ma kela aoao.

The waters upstream were piling up, and they crossed to that other side.

Na keia kanaka o Kealaka'ihonua.

This man Kealaka'ihonua was involved.

CK: Nui ka manaoio o keia poe.

CK: Those people had great faith.

PE: "Pili pu ko'u naau me ka poe apau i manaoio mai nei ia'u, a ma ko'u inoa

PE: "My heart is close to all people who believe in me, and in my name
a lakou manao ia'u e hiki aku ai."

will I hearken to them."

CK: Olelo mai o Kim Fah Chong ia'u (Kim Fah Chong), olelo mai oia ia'u,

CK: Kim Fah Chong told me (Kim Fah Chong), he told me,

mamua hele wawae lakou i Laie i ka Hui (pololei). Lohe oe keia moolelo,
before they used to walk to Laie to attend Conference (true). You've heard this
story,

e hele mai ana keia poe wahine, kau ma ka lio, a holo, holo maluna o ka uwapo

these ladies on horseback were going and galloping, galloping on the bridge

o Kaneohe, a hopu ia lakou i ka maka'i, a hoopaa ia lakou i ka hale-paahao

of Kaneohe, they were arrested by the police, and locked up in jail

i kela po. A na ka maka'inui i hoopaa ia lakou. Kekahi la ae

that night. The sheriff had incarcerated them. The day after,

hiki mai o keia kanaka o Kealaka'ihonua me Kim Fah Chong, hiki mai na luna,

this man Kealaka'ihonua, and Kim Fah Chong, and other elders arrived

a hele lakou i ka hale-paahao a uku i ka uku hoop'a'i,

and they went to the jail and paid the fines,

1996, 21(1), 1–26; and see also the discussion in this issue by Michael Gusmano and Daniel Gitterman.

Second, the concept of "public value" is often used, seemingly without definition, to denote private benefits of public programs. As a result, government programs are often seen as providing private benefits to individuals and families, rather than public benefits to society.

Third, the concept of "public value" is often used to denote the social costs of government programs. In this sense, government programs are seen as providing private benefits to individuals and families, rather than public benefits to society.

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a hookuu ia mai la keia poe wahine. Nui ka nuku o keia kanaka o Kealaka'ihonua and the ladies were released. This man Kealaka'ihonua gave the sheriff i ka maka'inui no kona hana ana me kela. Olelo mai o Kealaka'ihonua, a tongue lashing for his treatment. Kealaka'ihonua said,

"Iloko o keia hora ano, kela uwapo au e ike nei makai nei, pau ana kela uwapo i ke kai,
"In this very hour, that bridge you see below here, that bridge will be in the ocean,
a lawe ia ana kela uwapo e ka wai i ke kai o Kaneohe. Maleila kela uwapo
that bridge will be carried by the waters into Kaneohe Bay. That bridge will be
ou there e noho ana, aole hookahi papa e koe ana maleila." Ko lakou hele ana i Heeia,
to stay, not a piece of timber will be left behind." When they got to Heeia,
pule lakou. Pule keia kanaka o Kealaka'ihonua. Olelo mai o Kim Fah Chong ia'u
they prayed. This man Kealaka'ihonua was voice. Kim Fah Chong told me
pule, noi i ke Akua e hooko i kana mea i olelo ai i ka maka'inui.
he prayed, and asked God to ratify what he had said to the sheriff.

Pau ko lakou pule ana ike lakou i kekahi ao e hele mai ana. Eleele o kela ao.
Their praying over they saw a cloud approaching. That cloud was black.
Hele mai kela mea a haule mai iloko o kela wahi o Keaupuka.
That thing came (thru the Pali gap) and dropped in that area called Keaupuka.
Piha kela kahawai i ka wai a hu iluna a holo kela kahawai ilalo,
The stream filled up to overflowing and that stream rushed down,
lawe ia kela uwapo, a hapai ia kela uwapo a lawe ia i ke kai. Hooko ia ka olelo.
carried that bridge, and lifted that bridge and carried it into the sea.

He la malie kela la. Maleila wale no ka wahi i ua. Oia ka mea a Kim Fah Chong
That had been a clear day. It rained only there. This is what Kim Fah Chong
i olelo mai ia'u, no ka mea, oia no maleila a ike maka no oia.
shared with me because he was there and he saw with his own eyes.

PE: Nui kela kanaka, aole oia walaau wale.

PE: That (Kealaka'ihonua) was a large man, and he was not talkative.

CK: Olelo mai o Sister Palony, o Minnie, i kela la aku nei, olelo mai oia

CK: Sister Minnie Palony said the other day, she said

i ka manawa e kaua ana keia war, O Wilikoki War, i Honolulu,

at the time of the Wilcox War in Honolulu,

hele keia poe Moramona, keia poe maka'u lakou mahope ki ialakou i ka pu,

these Mormons, these people who were afraid they might be shot,

hele lakou ia Kealaka'ihonua me Abraham Fernandez i hoopomaikai ia lakou

they went to Kealaka'ihonua and Abraham Fernandez to bless them

i ole lakou e ki ia ka pu. Hoakaaka no ka olelo o kela luahine ia maua.

so they would not be shot. This old sister put it very humorously.

Carrie Eli: He mea ihiihi loa ia lakou, na luna mamua. Komo ke kuka,

Carrie Eli: The priesthood was extremely sacred to the brethren before. Were a coat,

aole lakou kau wale ma na wahi apau, aole no ae ia hele ka wahine e kii

which they did not hang any where, and did not allow the women to get

ko lakou kuka. Manao lakou iloko o kela kuka, kela aahu o lakou,

their coats. They thought in that coat, that coat of theirs,

ai leila ka mana o ka oihanakahuna o ko lakou hele ana.

there was the power of the priesthood as they went about.

CK: Maliapaha, ia lakou keia mea ka oihanakahuna he mea ihiihi loa (ae),

CK: Perhaps, to them this thing the priesthood was a very sacred thing (yes),

he lole ihiihi kela ia lakou. Me ke kuka wale no o lakou e lawelawe

so was the coat sacred to them. Only with a coat on would they officiate

i na hana lawelawe o ka Ekalesia. Aole mea paani kela ia lakou. Ua olelo ia

mamua,

in the ordinances of the Church. To them this was not to be taken lightly.

It is said before,

ka poe o Molokai, hanohano lakou no ko lakou pule-oo. Pule lakou maluna o ka

mai'a,

the people of Molokai, they were famous for their potent prayers. They would

pray over a banana,

kumu mai'a opipio, a oli lakou a ulu keia mai'a anui, a puka mai ka mai'a,

a banana sapling, and would chant and this banana would grow to maturity and

bear fruit,

20) can point other off to other a problem a problem would be one where off

one off

21) can point other off to other a problem a problem would be one where off

one off

22) can point other off to other a problem a problem would be one where off

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37) can point other off to other a problem a problem would be one where off

one off

a ai lakou. Oia ka moolelo o Molokai nei. Kapa ia keia wahi he aina pule-oo.

and they ate. This is a Molokai story. This place was called the land of powerful prayers.

Carrie Eli: Ae, a he hoomaopopo wau i keia moolelo, he oiaio, no ka mea

Carrie Eli: Yes, I remember this story, it is true, because

olelo mai keia makuahine ia'u oia kekahi maleila a ike oia i keia mai'a hana
^{ai}
 mana ia,
 this old sister told me she was one of those present and she saw this wonder
 involving a banana,
 a ulu, a ai.

which grew to maturity, and its fruit was eaten.

CK: Owai keia wahine?

CK: Who was this woman?

CE: Oia o Rachel Puailihau (nohea?) no Molokai nei. Olelo mai oia aole no ka

CE: She was Rachel Puailihau (from where?) from Molokai. She said not a Hawaiian

Hawaii i hana, he Kepani ka mea nana i hana keia hana. Mai Iapania mai
 did it, a Japanese was the one who did this work. This Japanese
 keia Kepani. Hele mai oia a puni i Hawaii nei, a ho'e oia i neinei o Molokai.
 was from Japan. He traveled all over Hawaii, until he came to Molokai.

Ai ka halekula o Kilohana, a ileila i hana ia keia hana. Kii ia he mai'a,
 At the Kilohana School, there this feat was done. A banana plant was brought,
 he kumu mai'a, kanu ia, ulu, pule keia Kepani, ulu keia mai'a a hiki kona nui
^{ana,}
 a banana sapling was planted, it grew, this Japanese praying, this banana
 grew to maturity,
 a puka mai ka pua, a puka ka oka'i hua, a hoomaka e hua keia mai'a,
 the flower came forth, the banana flower, the fruit began to emerge,
 a hiki kona o'o ana, a pala, a halelei. Ka poe he nui a lehulehu maleila i
^{ike ai,}
 until its maturity, and ripened and fell off. Many people were there to see it,
 ai keia mai'a.

and ate the bananas.

CK: (Olelo mai o) hele wau i Kauai i kela mahina aku nei. Olelo mai o Reuben Ohai,

CK: (Someone said) I went to Kauai the other month. Reuben Ohai said,



aale, olelo mai o Joseph Moa (Joseph Moa), misiona, lohe mai kona pepeiao no, Joseph Moa (Joseph Moa), the missionary, heard with his ears mai ia ka makuakane o Reuben Ohai, ka papa o Ohai (Ben Ohai) Ben Ohai, 1925, from the father of Reuben Chai, the father of Chai (Ben Ohai) Ben Chai, in 1925, olelo mai o Ohai ua ike maoli oia me kona maka maoli ka pule ana o kekahiki kanaka Ohai saying he had actually seen with his own eyes the praying of a certain man o Kauai. Oli oia maluna o keia mai'a liilii, a i ka nui ana keia mai'a, of Kauai. He chanted over this small banana plant, and this banana grew, piha me na lau nui, a puka mai ka mai'a, ka ahui mai'a, pala ka mai'a, a ai lakou. shot out large leaves, the bunch of banana emerged, the fruit ripened, and they ate. A lohe au mai Brother John Keawe, no Laie, olelo mai oia, mai Kona mai lakou, I heard from Brother John Keawe of Laie, he saying they were from Kona, a ileila ike lakou ka hana ia kela hana ma Kona. Nolaila, ke olelo mai nei oe and there they saw that process accomplished in Kona. Therefore, you are saying ua hana mai na Kepani keia hana kupaignaha, aole ka poe Hawaii wale no. the Japanese could do this miracle, not only the Hawaiians.

PE: Ia'u i hoi mai i keia aina, a o Wikikoki (Hitchcock), ke keiki o ke

PE: When I came to this land, a Mr. Hitchcock (Hitchcock), the son of kahunapule o Kaluaaha, a haha'i mai oia i ka moolelo, ike maka oia. the pastor at Kaluaaha, he shared an experience which he had actually witnessed. (Mahea i hana ia?) I hana ia ineinei ma kahi o, ma Pulehu, e noho ana kekahiki kanaka ileila. (Where was it done?) It was done here at Pulehu, there was a certain man living there. Oia ke kahuna-poo o Molokai nei. (Maneinei hana ia i kela hana) maneinei.

He was the head priest on Molokai. (Here that act was done) here.

A hele oia e walaau i keia kahuna (kela haole o Hitchcock) e, ke keiki keia He (that haole Hitchcock) came to talk to this kahuna, this haole being the son a ke kahunapule (pena, pa'i i ka hana kii). Aole, oia o ia manawa he ilamuku of a minister (a painter, an artist). Nu, he was then a sheriff

no Honolulu, he maka'inui no Honolulu. Oia ka hana o ia manawa.
 from Honolulu, a sheriff from Honolulu. It was his position at that time.
 A hoopukapuka na kanaka o Oahu i ke kahuna, a noonoo oia no Molokai nei ke
 kahuna-poo.
 These men on Oahu speculated on the most potent kahuna, and he thought of the
 head kahuna of Molokai.
 A hoomaka oia e hoi mai i Molokai nei; aole oia i ike, ua ike no oia i kela
 kanaka,
 He began to come to Molokai; he had not seen but had heard of that man,
 aka aole ike i ka hana-mana, a hoi mai oia a hele oia ilaila a ninau iaia.
 but had not witnessed the supernatural, so he came here and he went there and
 asked him.
 "Ua lohe au o oe ke kahuna-poo o Molokai nei keia manawa."
 "I have heard you are the head kahuna on Molokai this time."
 "A heaha kau mea e makemake ai?" "Makemake au e ike i kou mana."
 "And what do you want?" "I want to see your powers."
 A lawe 'kula oia i kekahи poe haole meia. A i ka ho'e ana, mea mai nei oia
 kahuna nei,
 He had brought some haoles with him. When they arrived, the kahuna said,
 "A hoi oe, kii oe i pohuli mai'a, mai'a keiki aiole he ilio paha,
 "You go, you bring a banana sapling, a young banana plant or perhaps a dog,
 ka mea e loaa ana ia oe." A loaa iaia he ilio, hopu oia i ilio no kekahи poe
 whatever you can get." He found a dog, he caught the dog belonging to some
 people
 ma ke alanui, a lawe mai no oia. A olelo mai ke kahuna, "Hookuu ka ilio."
 on the road, and he brought it. The kahuna said, "Let the dog go."
 "Mahape holo." "Aole holo." Ku no ka ilio maleila, a pule mai o ke kahuna, a
 la
 "By and by it will run away." "No running away." The dog stood there, the
 kahuna prayed, and the dog fell
 ilalo a make. A hoomaka oia e hoi, hele oia e huli i pohuli mai'a,
 down and died. So he (Hitchcock) started to leave, and he went to look for a
 banana sapling,
 a loaa ka mai'a, a lawe mai oia i kekahи la me kekahи poe haole i hele mai
 and found the plant, and he brought it one day he being with some haoles who had
 come
 i ike maka lakou. A hoomaka keia kanaka e pule. Kona pule ana, hoomaka e ulu,
 that they might see. So this man began to pray. As he prayed, it began to grow,

and the other is more or less. However the situation is somewhat
more difficult because the first is a well-known function of the second.
The second is a function of the first, so it is not clear how to proceed.

One way to proceed is to use the fact that the function f is continuous.
This means that if you have two points x_1 and x_2 in the domain of f , then
the value of f at x_1 is close to the value of f at x_2 . In particular, if x_1 and x_2 are
close enough, then $f(x_1)$ and $f(x_2)$ will also be close enough.

Another way to proceed is to use the fact that the function f is differentiable.
This means that if you have two points x_1 and x_2 in the domain of f , then
the derivative of f at x_1 is close to the derivative of f at x_2 .

There are many ways to proceed. One way is to use the mean value theorem.
This theorem says that if f is continuous on the interval $[x_1, x_2]$ and differentiable
on the open interval (x_1, x_2) , then there exists a point c in the interval (x_1, x_2) such
that $f'(c) = \frac{f(x_2) - f(x_1)}{x_2 - x_1}$.

Another way to proceed is to use the intermediate value theorem.
This theorem says that if f is continuous on the interval $[x_1, x_2]$ and $f(x_1) < 0$ and $f(x_2) > 0$,
then there exists a point c in the interval (x_1, x_2) such that $f(c) = 0$.

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a lau, a puka mai ka oka'i hua, a **lewalewa** mai na hua, a oo, a palahe, a helelei.
to leaf, and the fruit flowers ^{to} emerge, the fruit to hang, and mature, and rot
and fall.

A eia mai ka olelo o ke kahuna, "Ia ola oe, e ai mai'a ana kakou o keia la."

And here is what the kahuna said, "Because of you we are going to eat bananas
^{nei} ^{this day.}"

A ninau aku o keia haole, "Heaha ka loihi o kou kali ana a hoomaka keia mai'a

And this haole asked, "How long did you wait before this banana began

e ulu, a hua, a pala, a ai oukou i ka mai'a?" "Mau hola wale no."

to grow, to fruit, to ripen, and you all ate the banana?" "Just a few hours."

Nolaila, olelo ia o na kanaka o Hawaii nei aole make lakou no ka pololi.

Therefore, the saying among the Hawaiians was they did not die because of hunger.

Poe palaulelo wale no ka poe make i ka pololi.

Only the lazy people died of hunger.

Like 'hola nei me keia. O keia kanaka hookahi no kahea i ka i'a. Pii ka i'a

This is an example. This certain man would call the fish in. The fish would
^{alight}
a kapalili i ke one (oia?) a ua ike maka ke kanaka i ka i'a. (No Molokai nei)

kicking on the sand (is that so?) and people actually saw the fish. (On Molokai)

No Molokai nei. Ua kaapuni au a puni i na aina o Hawaii nei, aole wau i lohe

On Molokai. I have been all over the Hawaiian islands, but I have not heard

i kekahī moolelo e like pu me keia. Hele no ke i'a a pae, a pae iuka o ka maloo.

of any experience like this. The fish would drift ashore, drift on dry land.

Na keiki oia ka mea makemake o keia elemakule. Na kamalii o lakou ka mea

This old man liked especially the children. The children, they

e hiki ole ke hele i ka lawaia, a lakou no ka mea i hele mai a noi,

could not go to fish, and they were the ones who would come and ask,

"E tutu, e tutu, he i'a na kakou." Na makua e hooura i na keiki ke ike

"Tutu, tutu, fish for us." The parents would send the children if they
^{noticed}

ka hele i kahakai i ke kai-malo iloko o na la o ke kau o ka mahina,

tutu going to the beach at low tide in the rise of the moon,

the system of self-reliance that the U.S. believed it had won in World War II. The administration was determined to end the post-war era of military alliance and to impose a new political order based on the principles of democracy and free trade. The United States also sought to expand its influence in Asia and Latin America, and to establish a new international organization to replace the League of Nations.

These goals were achieved through the formation of the United Nations in 1945, which replaced the League of Nations, and through the establishment of the North Atlantic Treaty Organization (NATO) in 1949, which replaced the European Economic Community (EEC). The EEC was established in 1958, and the United States joined in 1963, marking the beginning of a new era of economic cooperation between Europe and the United States.

The United States also sought to expand its influence in Asia through the formation of the Central Intelligence Agency (CIA) in 1947, which replaced the Office of Strategic Services (OSS). The CIA was responsible for intelligence gathering and analysis, and for carrying out covert operations. The CIA played a key role in the Korean War (1950-1953), the Vietnam War (1955-1975), and the Cold War (1947-1991).

The United States also sought to expand its influence in Latin America through the formation of the Central American Defense Command (CDAC) in 1950, which replaced the Inter-American Defense Board (IADB). The CDAC was responsible for military cooperation between the United States and its Central American allies, and for carrying out covert operations. The CDAC played a key role in the Cuban Revolution (1953-1959), the Bay of Pigs Invasion (1961), and the Contra War (1981-1990).

The United States also sought to expand its influence in Africa through the formation of the African Development Bank (ADB) in 1961, which replaced the International Bank for Reconstruction and Development (IBRD). The ADB was responsible for economic development in Africa, and for carrying out covert operations. The ADB played a key role in the Angolan Civil War (1975-1991), the Rwandan Genocide (1994), and the Sierra Leone Civil War (1991-2002).

The United States also sought to expand its influence in the Middle East through the formation of the Central Intelligence Agency (CIA) in 1947, which replaced the Office of Strategic Services (OSS). The CIA was responsible for intelligence gathering and analysis, and for carrying out covert operations. The CIA played a key role in the Iran-Contra Affair (1985-1987), the Gulf War (1990-1991), and the Syrian Civil War (2011-Present).

oi aku o na Ku a cia mau ano, maloo o ke kai i ke kakahiakanui.

beyond the Ku nights and such, when the tide is low in the morning,

Hele keia elemakule i kahakai, nana i'a nohoi, a ho'una 'kula na makua i keiki,

This old man would go to the beach, look indeed for fish, and the parents would
send the children a olelo ia, "E tutu, he i'a na makou." A'oa'o na makua i na keiki.

who would ask, "Tutu, give us fish." The parents would coach the children.

Ke hopu i ka i'a, ke piha no kou lima me ka i'a, pau, oia wale no kau.

When you took fish, when your hands were full of fish, then that was all for you.

A hoopaa ka hi'u maneinei, maneinei, a maneinei, a maneinei. Ehia au i'a,

You would make fast a fish tail here, here, and here, and here. How many fish
you might have, eha maneinei, eha maneinei, a pau. A ina nunui ka i'a, hookahi no i'a

you would put four here, four there, and that was all. If the fish were large,
one fish for you

nunui ka oio nunui, a oia mau ano. O na i'a ku, oia ka hana o keia elemakule.

if large, one large cic, and such kinds. Regarding fish that came in schools,
this is what the old man did. Kahea no ka i'a, a oia kana hana kaulana i keia poe kamalii.

He would call the fish to come on shore, and this was his famous gesture to
children.

"Ae, he ai i'a ana kahi kakou ia oe, ia ouku."

"Yes, we are going to eat fish because of you," he would say to the children.

CK: Ike no oe ka inoa o keia elemakule? Owai ka inoa o keia elemakule?

CK: Do you know the name of this old gentleman? What was this old man's name?

PE: Kahimaka-u (Kahimaka-u) Kahimaka-u.

EE: Kahimaka-u (Kahimaka-u) Kahimaka-u.

CK: No Kaunakakai nei o kela kanaka?

CK: Was that man from Kaunakakai?

PE: Aole, no Pulehu (mauka nei) mauka o ia wahine, kokoke ia aku me ka hospital.

PE: No, from Pulehu (above here) above that place near the hospital.

Oia ano haawina hookahi no, o kuu kupunakane, e like pu 'hola meia.

My grandfather had a similar gift, just like that above.

CK: Heaha ka inoa o ko kupunakane?

CK: What was the name of your grandfather?

PE: O Malailua. (Heaha kana hana?) He maauauwa kana hana. Hele nohoi kona aina hanau

PE: Malailua. (What was his occupation?) Peddler, selling fish, poi. His birthland extended i Kona. Oia kona aina hanau. A mamuli o ka hoomaka ana e kaua e Kamehameha to Kona. It was his birthland. Because of the starting of the war between Kamehameha me Keoua ma, o Kona hoomaka ano'e, a kipoku na makua ia lakou e hele, and Keoua and forces, Kona began to be disturbed, and the parents sent them away, i loaa i ke ola i na keiki. Ka poe i noho i ke aina pau ana lakou i ka make, so the children would be preserved. The people who stayed back on the land they'd all perish. A oia ko lakou hele ana mai mai Kona mai a i Kohala, a ho'e i na Koolau, And that was their journey from Kona to Kohala until they got to the Koolaus (Keanae), a male na wahine o Koolau, puka mai na makua, a pela ihola. A ai ia lakou and married the women of Koolau, and came forth my parents, and so on. With them i keia haawina hookahi no.

was this one gift.

CK: E hoike mai oe i kana mau hana mana?

CK: Indicate some superhuman things he accomplished?

PE: Na hana mana ana i hana ai oia no keia kalua puua. Aole pahu ka pahi, a meia no

PE: Some supernatural deeds of his relate to this killing a pig. No stabbing with knife, just as it was pule wale no (make kela puua), make ka puua. (Pule wale no, make ka puua) Pule wale no, only by praying (the pig would die) the pig would die. (Only praying, the pig died) Only praying, make ka puua. (Aole hou ia me ka pahi). Aole, aole hou ia me ka pahi, aole. the pig died. (No stabbing with knife). No, no stabbing with a knife, no.

A ko'u wahine mua, kona makuakane a pela ihola. Na kanaka o ia manawa

My first wife's father had similar powers. The people of that time

(pule wale no a make ka puua) pule wale no, a make. (Nui no ka manaoio).

(only prayed and the pig would die) only prayed, and death followed. (Great faith).

Ai ia lakou kela haawina. Na loina lawaia a'u i kamaaina i lohe ai mai na kupuna mai

With them was that gift. I was acquainted with fishing rules passed down by grandfolks

and the first time I ever saw him. He was a tall, thin man with a very pale face and a very large head. He had a very long nose and very dark eyes. He was wearing a dark suit and a white shirt with a very small collar. He was carrying a briefcase in his left hand and a small bag in his right hand. He was walking towards me and I could see that he was looking at me. I was very surprised because I had never seen anyone like him before. He stopped in front of me and said, "Excuse me, but do you know where I am?" I replied, "Yes, you are in New York City." He then asked, "Is there a subway station nearby?" I said, "Yes, there is one just a few blocks away." He then asked, "Can you tell me how to get there?" I said, "Yes, just follow this street and turn right at the next corner. You will see a sign for the subway station." He then thanked me and continued walking away. I watched him until he disappeared into the distance.

a ina hele oe i kahakai, a ina kai malihini a ku'i paha oe i ka opihi,
 and if you go to the beach, and if it is a strange water and you perhaps gather
 opihi, oh i ka limu, aole ai, mai ai oe. A o ka polima e loaa ana ia oe, a ku'i nei oe
 pick up seaweed, don't eat, don't you eat. The first handful you get, the handful
 i ka opihi a piha ka polima a hoolei i ke kai, a kahea aku oe i ke kai,
 of opihi you gather, you throw into the sea, and you call out to the sea.
 "I ke kai e, ai nohoi no kau; ke kai ino, lawe ka ino o ke kai; o ke kai
 "The sea, here is indeed yours; the rough sea, you keep the bad sea; the forgiving
 kala, kala i na hemahema. Ka hoopomaikai a oia kau e hoopomaikai ia'u i keia la."
 sea, forgive the mistakes. Blessings, these you bestow on me this day."

A pela oe e kaukau ai i ke kai. Aole oe e ai i ke kahi mea. Aia pau kau lawaia ana
 Thus you admonish the sea. You must not eat anything. After the fishing is over
 aleila oe ai, a hoi mai oe a ai. A ike au kela. Hele wau me Helela.
 then you eat, and you return and eat. I have seen that. I went with Helela.
 Keia hele ana, ke ano nohoi na kanaka akahi no i hele i tahakai, ku'i ka opihi,
 This going, customary indeed of people who first go to the beach, they would pick
 opihi, ka haukeuke, a kohi no a ke ai nei. Malie ke kai. Ka mea apiki, pii mai ke kai,
 the haukeuke (urchin), break off and eat. The sea was calm. Strangely, the sea
 came up suddenly, luhiluhi ua wahi kanaka nei. Akahi nalu, a alua nalu, a ekolu, kokoke nei ua make
 drubbed this man. The first wave, the second wave, the third, this man almost
 peia ^{ua} kanaka nei, a pae iuka o kula. Ai ka malie o ke kai, mamuli o kela ai,
 perished, but got ashore. Although the sea was calm, because of that eating,
 a oihola ke kanawai o ka poe hele i lawaia. Aole olelo "E hele kakou i tahakai."
 and such was the law fishermen must observe. Don't say, "We go to the beach."
 "Hele kakou i ka auwana". A oia ka olelo o ke kahiko poe. ("Hele kakou i ka holoholo.")
 Say, "Let us go wandering." This is how the old people talked. ("Let's go for a
 walk.") "Holoholo" a "Hele i ka auwana".
 "Go for a walk" and "Go wandering."

CK: Ne hele keia poe i ka lawaia, a kahea aku oe ia lakou, pau, pau ka lawaia ana. Hoi.

CK: If these people went to fish and you called them, that was all, no fishing. Would go home.

PE: Hoi. "Pakalaki." Meia 'ku nei lakou i olelo ai. No oia mau la ia.

PE: Would return. "Bad luck". Thus they would speak. It (the practice) was relevant to those days.

Carrie Eli: Eia ka moolelo o ko'u kupunawahine. Kona inoa o Kaula-oke-ahi. No Kauai,

Carrie Eli: Here is the story of my grandaunt*. Her name was Kaula-okeahi, of Kauai,

Waimea, ame ko'u kupunawahine o Wahine-keouli Pa. He mau hoahanau laua.

Waimea, and my grandmother, Wahine-keouli Pa. They were cousins.

Keia mau wahine hele i ke ku'i opihi. Ko laua hele ana i kahakai, ma Haena, ka These women went to gather opihi (shellfish). Their going to the beach was at Haena, pali e nana ana i Kalalau. Ka hele ana o keia mau wahine, ko'u kupunawahine where the cliffs face Kalalau. The going of these women, my grandmother

o Wahine-keouli, au mua oia, au a kau makahi aoao o ka pali. Ai maleila kahi i hele ai Wahine-keouli, she swam first, swam to the other side of the cliff. There was where people went e ku'i opihi. O keia makuahine hoahanau o Kaula-oke-ahi, aole oia i hele pu to pick opihi. This cousin, Kaula-okeahi, she did not go with

me keia hoahanau. Noho oia mahope. Ka hele ana o Wahine-keouli ma kahi aoao this cousin. She stayed behind. Swimming to the other side Wahine-keouli a ku'i kana opihi a lawa a hoi mai oia. Aole i au aku keia hoahanau oiahoi gathered enough opihi and returned home. Her cousin, Kaula-okeahi, had not

o Kaula-oke-ahi. A manao ana o keia hoahanau o Wahine-keouli ua hoi o Kaula-okeahi, swim across. This cousin, Wahine-keouli, thought Kaula-okeahi had gone home, ua lawa kana opihi, ua hoi. A i ka hoi ana a hiki i kauhale, aale hoi aku o that she had enough opihi and had returned. When she got home, her cousin, Kaula-keia hoahanau. Ma kela manawa nalo wale oia. Lawe ia oia i ka mano.

okeahi had not returned. At that time she had disappeared. She was carried away by a shark.**

Kona lawe ia ana, noho oia ilalo mau mahina ka loihi. Imi ka makuakane o Kaula-oke-ahi.

In her abduction she stayed below several months. The father of Kaula-okeahi searched.

*Grandmother's cousin, or grandaunt to the Hawaiians.

**A shark demigod who could change into a man and vice versa.



Makemake oia keia kaikamahine a hoihoi hou mai. Hele i ka makaula.

He wanted this daughter to be brought back. He went to the prophet,

Na ka makaula i ike ka mea e hana ai. Aka nae, malama maikai ia i keia keikimahine
The prophet would know what to do. However, this girl was getting the best of care
malalo o keia mano, nana i lawe iaia. Aloha keia mano i keia keikimahine.

under this shark, who had abducted her. This shark loved this girl.

Malama ia oia malalo o kela wahi no kekahī wa loihi. Aka ka mokuakane

She had been underneath in that place for some time. But the father
o Kaula-okeahi imi ana, makemake iaia e hoi ho_u mai. Ka hele i keia makaula,
of Kaula-okeahi was seeking, wanting her to return. When this prophet was contacted,
ike keia makaula o lawe ia ka mano. A keia kana mea i olelo ai i ka mokuakane,
this prophet perceived she had been carried away by a shark. This is what he said
to the father,
"Hele oe kii i ka puua, paa eleele; kalua keia puua, mo'a. O ka awa, mama ka awa,
"You fetch a pig, completely black; kalua* this pig till cooked. The awa, chew the
awa,
hookomo iloko o ka kaliuwaa-awa a lawe keia puua ame keia awa kahi
and put it in the kaliuwaa-awa** and take this pig and this awa to where
o kela keikimahine i lawe iaai!" Ka lawe ia ana o keia mokuakane, olelo ia oia
that girl was taken." When the father had delivered these things, he was told
kona lawe ana e ike ana oia i kela mano e hoihoi mai ana i keia keikimahine.
he would see that shark returning this girl.

Mamua o keia mau mea, hoi 'kula keia mano a olelo i keia keikimahine.

Before these events this shark had gone to report these things to this girl.

"Hoihoi ana wau ia oe; ke imi ia maila oe i kou mokuakane." Aloha keia mau mea

"I am going to take you back; your father is seeking after you." These two people
loved
ia laua iho; aka nae, aole hiki keia mano ke auā i keia keikimahine no ka mea
each other; however, this shark could not detain this girl because
ke imi ia mai la, a he mohai keia e haawi ia ana i keia mano, no ka hoihoi ana mai
she was being sought. and a sacrifice was being presented to the shark, for the
returning

*kalua is to bake in the ground

**kaliuwaa-awa is a coconut fiber strainer

i keia keikimahine. Ka la i lawe ai ia i keia puua kalua ame keia kanoa-awa
of this girl. The day this roasted pig and this bowl of awa* were delivered
a ike lakou i keia mano. Kau mai ke poo iluna, a ua hoi maila
they saw this shark. Its head was up, and the girl was
me keia keikimahine, a aale i hoopuka ia mai i keia keikimahine
being returned, but this girl had not been released
aia i ka haawi ia ana i keia puua ame keia awa. Nini ia keia awa
until this pig and awa were delivered. This awa was poured
iloko o ka waha o keia mano, a hoopuka mai keia mano i keia keikimahine
into the mouth of this shark, and this shark let this girl out
e hoi mai. Nui ke aloha keia mau mea ia laua iho; aka nae, aale hiki.
to return home. Great was their love for each other; but, couldn't go on.
Malama maikai ia i keia keikimahine i kela mano. Kona wahi i noho ai maleila,
This shark had taken good care of this girl. Her place she had stayed, there
ulu ke ko, ke kalo, na mea Hawaii. Aale hana keia keikimahine maleila.
grew sugar cane, taro, other Hawaiian crops. No work there for this girl.
Noho wale no oia, ai. He poe oko'a nana e hoponopono kana mau mea ai,
She only sat around, and ate. Other people prepared her meals,
hana kana mau mea apau. Aka, o keia mano kona manawa i hele iwaho,
and attended to all her needs. But, during his time away this shark
lilo oia i mano. Aka, kona hoi ana mai, lilo oia i kanaka, kino kanaka.
was a shark. But when he returned, he changed into a man, with a human body.
A ka hoi ana mai kela keikimahine, olelo oia kona moolelo i kona ohana.
When that girl returned home, she related her experiences to her family.
A lohe wau i kona moolelo mai iaia mai. Nana ponoi i walaaau mai ia'u
And I heard her story from her herself. She herself told me
kona moolelo no ka mea hele aku wau me ka'u kane, makemake e male i keia
her story because I went with my husband, she wanting to marry this
*potent native drink

kane o Freddie Kalilimoku.

man, Freddie Kalilimoku.

CLINTON KANAHELE INTERVIEWING LUKA KINOLAU
AT HER HOME IN HONOLULU ON JUNE 29, 1970

Interloper ()

CK: E Luka, haawi mai oe ia'u kou wa hanau, kou wahi hanau ai, na makua.

CK: E Luka, give me your birth date, birth place, your parents.

LK: Ko'u wahi hanau ai o Kohala^{o Niulii} (Niulii). Ae, kahi no kela o Niulii,

LK: I was born in Kohala, in Niulii (Niulii). Yes, the place was Niulii, but ko makou wahi liilii, o Koaloa, Koaloa. (Maleila oe i hanau ia ai) but our small place was Koaloa, Koaloa. (There you were born).

Ae, maleila wau i hanau iaai. A ko makou kahawai, kahakai, maleila ka poe Yes, there was I born. Our stream, beach, there the people

o Waipio i hoouna mai ke ai. Hele mai ka poe o . . . a poina 'ela paha ka inoa . . .

of Waipio sent the poi. Came the people from - probably forgotten the ~~way~~ - Kona; lawe mai he ahi, ¹ he aku, ² ka opelu, ³ a lawe mai i ko makou kahawai

Kona; who brought ahi, aku, opelu, and brought them to our stream e kakaha ai. Ko makou kahakai maleila ka poi i lawe ia mai mai Waipio,

to be eviscerated. Our beach, there the poi was brought from Waipio, Waimanu, a ku i ko makou wahi i Koaloa, a hele mai kela poe ileila,

Waimanu, and docked at our place at Koaloa, and those people from there would come, lawe mai ka lakou i'a, a lawe lakou i ka ai, a hoi i Kona no ka mea

bring in their fish, and they would take the poi and return to Kona, because aole loaa ka ai. Ai wale no i Waipio i loaa ka ai. A kahi e hiki i ka pae

there was no poi there. Only in Waipio was poi obtainable. The place they could moor ka makou wahi. Ai leila i pae ka waa, a lawe ia mai ka ai,

was our place. There the boat would moor, and take on poi,

¹Hawaiian tuna; ²Bonito, skipjack; ³Mackerel scad

a lawe keia poe ka i'a, a ho'ihoi'i i mea hoi, i Waipio. Aohe loaa ka i'a.
 and these people would pick up the fish and return to Waipio. Fish was scarce
 there.
 Ka i'a wale no i loaa i kahawai, a kekahi manawa no paha loaa ka i'a o
 kahakai.
 The only fish available was in the stream, and sometimes perhaps fish from the
 ocean was obtained.
 A Kona mai ka i'a; mai Kona mai ka i'a.

From Kona came the fish; from Kona came fish.

CK: Nalu mau ana ke kai ma Kohala, aole wa e malie ai ke kai.

CK: The sea at Kohala is always rough, seldom is it calm.

LK: Na pule apau lawe mai ka ai. Haha'i mai oe, "Poano e holo mai oukou,

LK: Every week poi was brought. You would say, "You people come Saturday,
 a holo mai oukou me ka i'a, a weiho, a lawe oukou i ka pa'i ai."¹
 and you bring fish, and leave it, and then you take on poi.

Kela manawa aohe ku'i ia ka ai. Pau wawahia, a hoi i ka hale a kupa hou,

That time the poi was not pounded soft. In hard form you took it home and
 cooked it again,
 a ku'i oukou i nui ka ai, a lawa no hookahi pule. Pela 'hola.

and you would pound the poi, and have enough for a week. That was how it was.

I na manawa apau me kela. A lawe wale ka poe i ka pa'i ai, a wawahia ia
 Every time it was like that. People would bring poi, in hard form
 iloko o ka pa'i la'i. A lawe ae oe hookahi pa'i ai, a aku. Lawe 'kula wau
 wrapped in ti leaves. For one measure of poi you would get an aku. I might
 ke ahi; lawe 'kula au i ke aku; lawe 'kula au i ka opelu, a loaa ka'u wahi
 am ahi; I might select an aku; I might take opelu, and would have my fish
 a hoi ia. Lawe 'hola oe i ka pa'i ai, a ola i kou ohana.
 and return home. Having traded your poi, your family could live.
 A oi 'hola i ko makou noho ana, aia.
 That was how we lived, there.

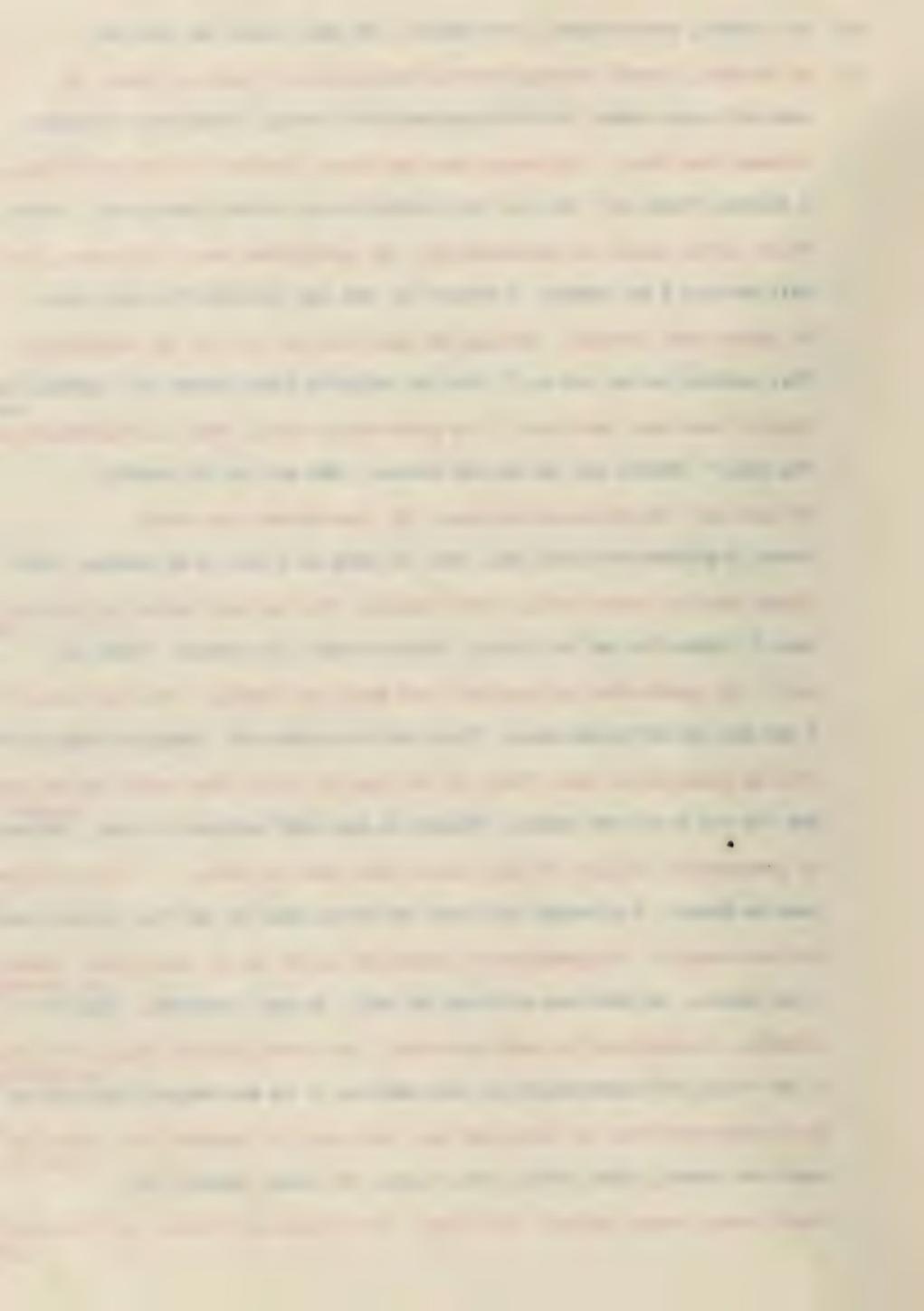
CK: Owai kou poe makua?

CK: Who were your parents?

¹Pai ai is hard, pounded but undiluted taro.

LK: Ko'u makua, ahe au ike i ko'u makua no ka mea liilii loa ana wau

LK: My parents, I don't know my parents because when I was very small my make ko'u papa pake. A ko'u kupunawahine o Manoa, a kana kane o Kaiama. Chinese sire died. My grandfather was Manoa, and her husband was Kaiama. A maleila 'holo au i ike ai. Ko'u kuku kane he kanaka lawaia oia, lawaia. There is the extent of my knowledge. My grandfather was a fisherman, fisherman. Hele mau oia i ka lawaia. I kekahi la, hoi mai oia haha'i i ko'u kuku, He always went fishing. One day he came home and he told my grandmother, "Ea, haihaiā ia mai nei au." Mea 'ku nei ka'u kuku, "Nawai oe i hahaia ia mai nei?" "Say, I have been bewitched." My grandmother asked, "Who has bewitched you?" "Na mea." Haha'i mai nei no oia kainoa. Mea mai nei ko'u kuku, "So and so." He divulged her name. My grandmother then said, "Auwe, e pilikia ana nohoi oe. Pono oe aole oe e hele i ka lawaia. Aole oe "Dear, you are going to fall into trouble. You had not better go fishing. You don't hele." Olelo 'ku nei ku'u tutu, "Aole oe hele i ka lawaia. Noho oe." go." My grandmother reiterated, "You don't go fishing. You stay home." A mea mai nei ko'u kuku kane, "Pehea hoi au e noho ai? Heaha ko kaua ola?" Then my grandfather said, "How are we going to live? What shall be our means of support?" Mea 'ku nei ko'u kuku wahine, "Malama no wau kahi keniken'i o kaua. Malama no. My grandmother replied, "I have saved some money of ours. I have indeed saved. Lawa no kaua." A minamina ko'u kuku no ka mea kela po po i'a. A hele oia We have enough." My grandfather prized the night for it was a good fishing night. So he went i ka lawaia. Ka hele ana aole oia hoi mai. Ka waa i pae mai. Make ko'u kuku. fishing. He went and he never returned. The canoe floated ashore. My grandfather had perished. A ike 'holo ko'u kuku wahine na kela wahine, no ka mea kaapuni kela wahine i ka waa, My grandfather knew the woman who had bewitched him because that woman had circled his canoe akahi wa, akahi, alua, akolu, aha, alima, ku, apau, kaapuni hou, once, once, twice, thrice, four times, five times, and stood, and then circled again,



akahi, a alima, ku. Ike kuu kuku pilikia ana kuu kuku-kane. Olelo 'ku nei, once, five times, stopped. My grandmother felt then my grandfather would be in trouble. She said, "Aole oe hele." "Aale, e hele no wau i ka lawaia." "A aole oe hele."

"Don't you go." "No, I am going to fish." "No, you must not go."

"Aale, e hele no wau no ka mea po lawaia keia." Kela hele ana aole hoi mai "No, I am going because this is a good night for fishing." Having gone ko'u kuku-kane. Make. Lawe ia. A ka waa kai pae makai o ka hale, my grandfather never returned. He perished. He was taken. But the canoe drifted ashore below our house, ke awa o makou, a pae no ka waa i ka hale, i ke awa o makou. A hele 'ku nei into our channel, and the canoe drifted home into our port. My grandmother went kuu kuku a loaa ka i'a, a huki mai makou i ka waa a kau luna. Hoomaka ko'u kuku e uwe, and got the fish, and we pulled the canoe on dry land. My grandmother began to weep. Hele kaapuni oia i kela waa e like pu me ka hana a keia wahine. Kaapuni oia She walked around that canoe as that other woman had done. She circled keia waa a puni, uwe oia; kaapuni oia a puni, uwe. A make mai kela wahine. this canoe, and she wept; she circled again, and wept. That woman died. (Oia! kupanaha no, kupainaha no.) Ae, kupanaha hoi. Olelo 'ku au me keia nei. (Was that so! extraordinary, mysterious.) Yes, extraordinary. So I said like this. Olelo 'ku nei wau mahape o ka pau hoi kana kanikau ana, pau, olelo 'ku nei wau, I talked to her after she was through weeping, and I spoke,

"Kuku, heaha ka manao kela hana au i hana ai i kela la 'ku nei?"

"Grandmother, what was the purpose of your doing what you did the other day?"

"Na kela wahine hoi i hāhaia ia kuu kane a poino kuu kane. Nolaila, hāhaia "That woman had bewitched my husband causing my husband's demise. Therefore, I bewitched no wau iaia a poino no hoi oia." Pa'i a pa'i.

her in return and she died indeed." A slap for a slap.

wahine

CK: Oia ka (nana oe) keia kupunawahine, he/kauka oia, lapaau.

CK: Was that so; (you see) this grandmother she was a doctor of medicines.

LK: Kuu kupunawahine, ae, kauka lapaau (lapaau).

LK: My grandmother, yes, was a healing doctor (healer).

CK: Nana i a'o ia oe i ka lawelawe ana ka ma'i?

CK: She taught you how to succor the sick?

LK: Ae, nana i a'o, ko'u kuku wahine.

LK: Yes, she taught me, my grandmother.

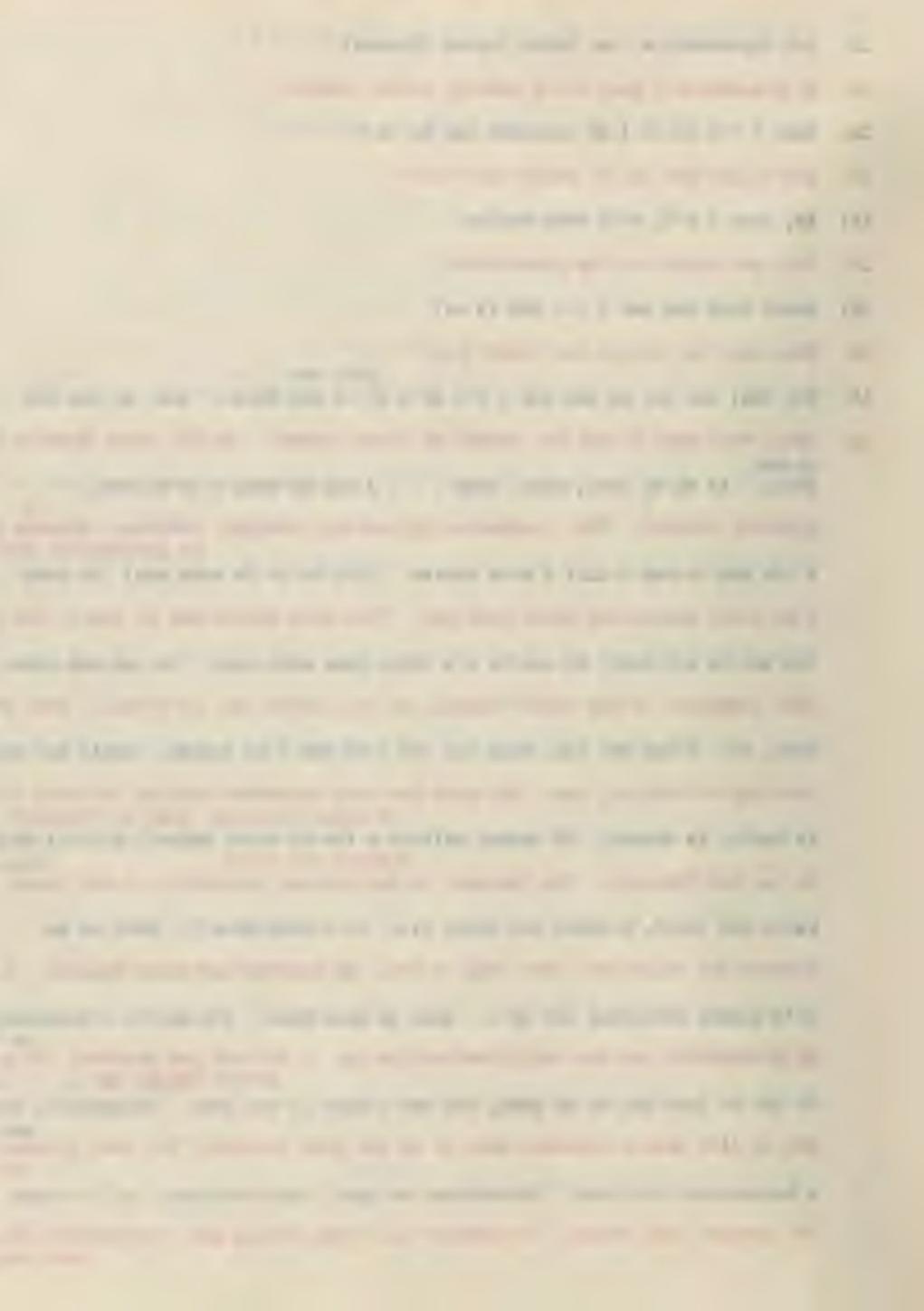
CK: Heaha kana mau mea i a'o aku ia oe?

CK: What were the things she taught you?

LK: Nui loa; nui loa na mea ana i a'o ia'u (o na mea kanu). Aole na mea ulu pili ana

LK: Many; very many things she taught me (about herbs). No above growing things na mea (ulu). Ae ma ka haha, haha, haha . . . A oia ka hana o ko'u kuku.

(growing things). Yes, diagnosing by feeling, feeling, feeling. This is what my grandmother did. A oia mau no wau a hiki i keia manawa. (A'o ia oe ka haha ana) Ka haha I am still practicing until this day. (You were taught how to feel) How to feel (ke ano ke a'a koko, ke ano ke a'a lolo; pela wale aku). Ae, na mea apau, (the condition of the blood vessels, of the nerves, and so forth). Yes, everything, haha, ae. A mea mai oia, kahi nui loa o ka poo o ka manawa, temple hoi kela relating to feeling, yes. She said the very important part of the head is the anterior fontanel, that is "temple" ia kakou, ka manawa. Ka manawa maleila e ike ai keiki maikai, a keiki maikai whether the child ole, to us, the fontanel. The fontanel tells/is sound physically or not sound. keiki ola loihi, a keiki ola loihi ole. Ko'u kuku haha'i. Noho au me whether the child will live long or not. My grandmother would explain. I stayed with ko'u kupuna hookupuna mai ia'u. Aole au male kane. A'o mai ko'u kupunawahine my grandmother and she was indeed one to me. I did not get married. My grandmother taught me ia'u ke ano ka noho ana me ke kane, kau mea e hana no kau kane. Hoomakaukau oe keia how to live with a husband, what to do for your husband. You must prepare this mea a hoomakaukau kela mea. Hoomakaukau oe apau, aole oe pepehi ia i ke kane. and prepare that thing. You prepare all these things and your husband will not beat you.



Hoomakaukau oe a hoowali ka ai a ku a weiho ka pale. Aiana ka lole a maikai
 You prepare and mix the poi and let it stand leaving a cloth over it. Iron the
 clothes well
 a weiho. Hele oia a hoi mai a olelo, "Hele oe e auau, e papa, a pau ai kaua."
 and put them aside. He goes to work and when he returns you say, "You go and
 bathe, father, and then we shall eat."
 A ua makaukau ka ai. Aole weiho ai a hoi mai ke kane a hoowali ka ai;
 The food had already been prepared. Don't wait until your husband comes home and
 then start to mix the poi;
 a hoi mai ke kane a aiana ka lole. Aole hana me kela. Ko'u kuku a'o oia ia'u
 when he comes home and then start to iron the clothes. Don't do that. My tutu
 taught me
 i kela poe mea apau. Aia, kela mau mea apau loa paa ia'u. Malama no wau
 all those things. There, all those things I learned. I have observed
 a hiki i keia manawa.
 them until this time.

CK: Ehia makahiki a kou kuku i a'o ia oe i ka haha ana i ka ma'i?

GK: How many years did your tutu teach you the haha (diagnosing by feeling) art?

LK: Loahi ka manawa ana i haha ai, haha mai, a haha mai oia, mai ka poo mua mai,

LK: Many years did she practise the haha, haha, haha art, from the head first,
 Kupuna,

haha. A mea 'ku nei au, "Aiheka manao o ke poo?" "A ke poo hoi kahi o ka noonoo,
 she would haha. I would ask, "Grandmother, what is the idea of the head?"
 "The head is where is the intellect,
 noonoo. Ina aole hiki oe ke noonoo, aohewaiwai!" A olelo nei oe ke poo he wahi
 intellect. If you cannot think, you are worthless." "You are saying the head is
 noonoo. Aiheka kahi o ka noonoo?" "Aloko o ka lolo!" Aia, haha'i mai oia. Ko'u
 kuku . . . thinking takes place. Where is the process?" "In the brain." there, she would
 tell me. My tutu . . .

CK: Haha oe i ka a'i?

GK: You would then feel around the neck?

LK: Ka a'i, ka lima, a oni ka lima. A olelo mai oia keia lima, ka lima hema,

LK: The neck, the arms, and the joints of the arm and hands. She said of me this
 arm, the left arm,
 ka lima pilikia ai i ka puuwai; ka lima akau ka lima e kakoo ai ka puuwai.
 is the arm that impairs the heart; the right arm supports the heart.

100 g 100 g 100 g

Ai no a like i keia mau lima, alia maikai ka pana a ka puuwai. Haha ko'u kuku
 Unless these two arms are alike, then the heart beat is good. My tutu would
 na mea apau a hiki ka wawae, ka manamana. Ehia la makahiki ko'u manao
 over the body until the feet, the toes. How many years, I think
 he umi a oi makahiki a'o mai ko'u kuku ka mea apau. Mea maila, "E keia lima,"
 more than ten years did my tutu teach me all these things. She would say,
 mea maila, "E like me ka like ole o keia manamana a me kela manamana,
 she would say, "As this finger differs from that finger,
 pela no o ka like ole o ka ola ana. Aole like keia manamana ame keia manamana,
 so is the difference in health. This finger is not like this finger,
 a eia no ka like ole o ka ola ana." Haha'i mai oia i keia mau mea apau ia'u.
 and here is the difference in health." She would tell me all these things.
 paha
 A noonoo nohoi ina he keikimahine ka'u e hiki au ke a'o, a maikai. Aohe.
 So I thought if perhaps I had a daughter that I might teach, very good. But no.
 Na keikimahine o keia manawa i ka male no, hele i ke kula a nui a puka,
 The girls of these times upon marrying, going to school and graduating.
 aohe noonoo mai e a'o aku oe ia lakou, no ka mea oj^{ana} ko lakou naauao i ia oe.
 are not concerned whether you teach them because their education exceeds yours.

CK: Pehea ka ma'i o ka opu, pehea e haha iaai?

CK: What about the impairments of the stomach, how do you diagnose (haha)?

LK: Haha mai oe ma ka opu, maluna nei o ka puu nei, a hoomaka oe e haha a hiki ilalo
 nei.

LK: You run the tips of your fingers over the stomach, starting up at the throat and
 and going down to here.

A hoomaka oe e haha, a ko ka aoao akau keia, a haha oe maleila,

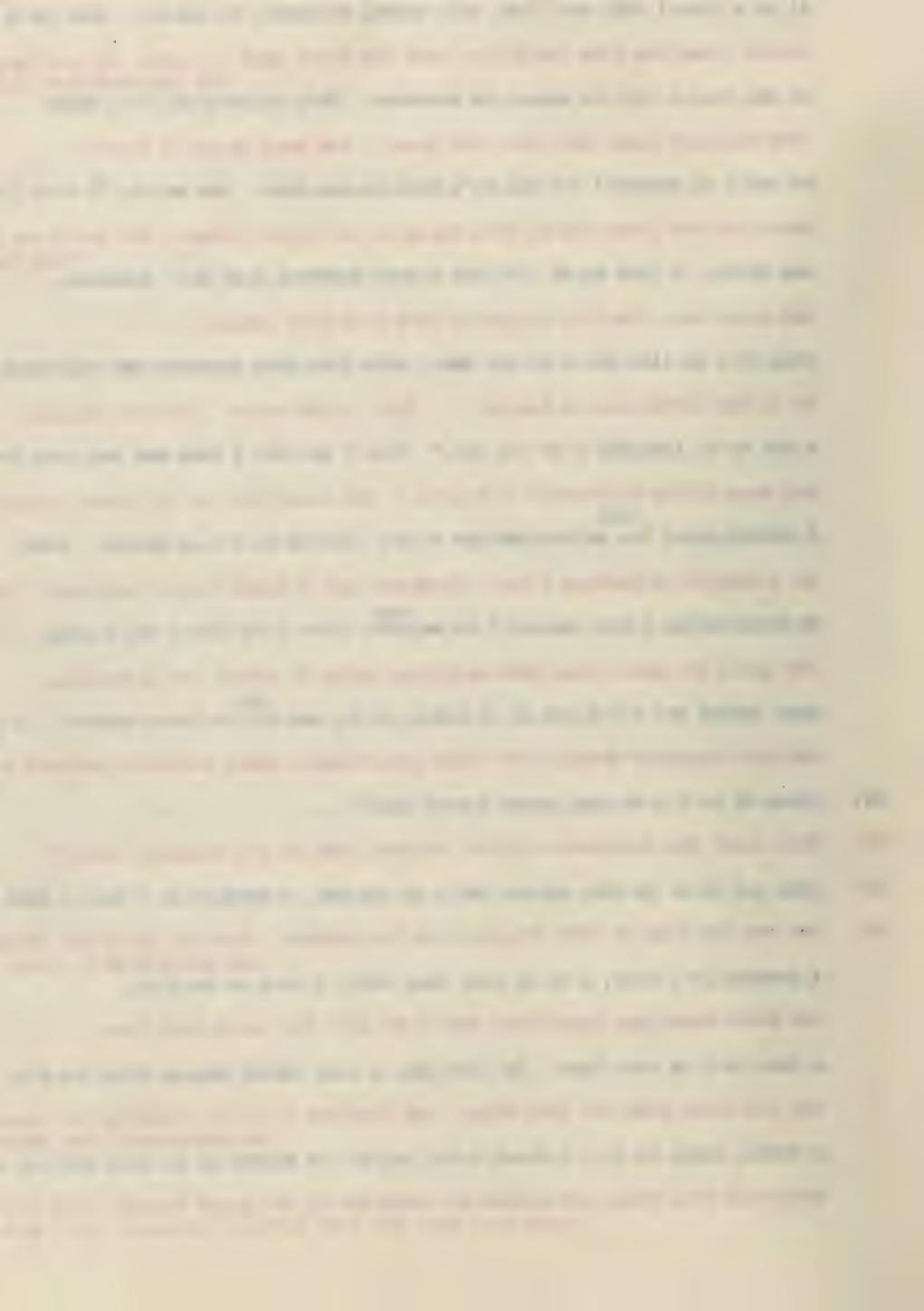
You would haha, and this being the right side you would haha there,

a haha oe o ka aoao hema. He like ole, a loaa kekahi manawa kakau ke a'a;

and you would haha the left side. Any disorder could be reflected at times by
 the hardness of the blood vessels;

a mane, kakau ke a'a, a kakau a nui loa ke a'a maanei no ka hana nui loa paha

you would haha here, and notice the hardness of the blood vessels, and notice
 over here they are hard perhaps because of hard work



ka lima akau, aiole hana nui loa ka lima hema. Kakau ke a'a, a kami no oe, on the part of the right arm or hard work of the left arm. The blood vessels rise hard, and you press down, a oni, a ike oe ua paakiki ke a'a. A ke kukui ka ka Hawaii aila i hana ai, and press and you feel the hardness of the blood vessels. The kukui (candlenut) oil was placed on the fingers to haha kukui (kukui), kukui. Pulehu i ke kukui a pau, ku'i a wali a uwi, the kukui (kukui), kukui. The kukui nut was roasted then the kernel was pounded to a mash and the oil squeezed out. a komo iloko o ka niu, niu. A keia hapa a uwi, a oia ka wahī e lomi ai. and placed in a coconut shell. You use half of it massaging on one side. A niu nohoi, aila niu. Aia, keia manawa nui na ike o ka ike o ka olelo o ka haole, Also coconut, coconut oil. There, this time the haoles express much knowledge, aole pilikia.

which is not bad.

CK: Pehea ka haha ana pili ana ka ma'i no ke kidney?

CK: How about the hala process with relation to the diseases of the kidneys?

LK: Ma ke kidney, mahape nei, mahape no o ke kua au e hamo ai, ai mahape nei

LK: The kidneys are behind here, so behind you rub gently, back here o keia wahī. Aia, mahape nei o ke kidney, ma kahi aoao makahi aoao, elua hua. at this place. There, the kidneys are back here, one on each side, two organs. Olelo mai ko'u kuku he elua hua, hookahi ma ka aoao hema, hookahi ma ka aoao akau. My tūtu said there are two organs, one on the left side, one on the right side.

A olelo 'ku wau, "Kupuna, heaha ka mea i loaa ai elua hua maleila?"

And I said, "Grandmother, why are there two organs there?"

"Hookahi hoi no ka aoao hema, hookahi no ka aoao akau, a o kela, ka hua kela. One is for the left side, one is for the right side, and that, that is the organ o ka eke mimi. Aia, olelo mai oia ka hua kela o ka eke mimi, maleila oe. for the bladder. There, the said that organ was for the bladder, there you could know. Auhea a'u mea e a'o ai i kekahi poe? Ahoe au keikimahine e a'o ai.

How shall I teach somebody?

I have no daughter to teach.

Male i keia keikimahine, aohe lakou e noonoo mai kau mea i a'o mai na kupuna mai.
 This daughter is married; they are not interested in what the grandfolks taught.
 Ua hala. Old-fashioned kela, wahi ia lakou.
 They are gone. They were old-fashioned, they say.

CK: A'o mai kou kupunawahine ia oe i ke ano o ke kii ana i ka laau, oia ano,

CK: Did your grandmother teach you how to select the herbs, and such
 na meakanu?

plants?

LK: Ka laau e kii ai, he lula no. Ka laau like paha me kakou. Ai oe ka laau,

LK: There are rules regarding the obtaining of herbs. Perhaps the use of herbs is
 pertinent to us. You consume the medicine,
 aole pono e inu wale. Haawi ia mai i lula no ka laau o ke kauka.
 but it is not wise simply to drink it. The doctor prescribes directions for the
 use of a medicine.

Pela no ka laau o ka Hawaii. Kualima - hana oeekahi, elua, ekolu, eha, elimia.

So it was with Hawaiian prescriptions. Five times - one, two, three, four, five.

Kualima kela, ka Hawaii, 5, 10, 15, 20, 25. A hookahi kualima kela, pau keia laau.

That is kualima (5 times) the Hawaiians prescribing in a series of 5's, up to 25.
 That is one kualima series; this herb being
 A pau, hoonaha. Inu oe ka laau apau, hoonaha. A olelo mai ke kuku, used dual may.
 A purgative follows each series. You drink all the medicine, and take a laxative.
 Grandmother would discourse
 a olelo aku au, "No keaha e hoonaha ai?" "Pau 'kula hoi kela pilikia."
 and I would ask, "Why the purgative?" "So that disorder will cease."

Hoohemohoi oe i kela pilikia. A lomi ma kahi aoao, a hoohemohoi no oe i kahi pilikia.
 You would be eliminating that problem. Message one side, the trouble is purged.

Me kela. Take time; take time. A oia 'holo no. Malama no oe ke ano kau noho ana,
 Like that. Takes time; takes time. That was all. You must be concerned with the
 manner in which you live,
 male ana, noho male ana. A a'o no ko'u kuku: "Male oe ke kane, malama i ke kane.
 marry, and live a conjugal life. My kuku would teach: "When you are married take
 good care of the husband.
 Aole, you know, hookua nui iaia. Hana nui; hoomanawanui. A'o no oe iaia
 You know you must not overburden him. Work hard; persevere. You teach him

a ka mea pono a hoolohe mai no. Ina aole pono, aale hoolohe.

and the right thing he will hearken. If not right, no hearkening.

CK: Hoike mai oe i kela wahine au i lawelawe ai, ua pilikia ka waiu, piha me ka pilau.

CK: Tell about that woman with pus in the breast whom you treated.

LK: A he cancer kela. (Hoike mai oe kau mea i hana ai.) A o kela wahine hele

LK: That was cancer. (Tell what you did to her.) That woman came
cancer.

mai ia'u. Ua pehu ka waiu, Mea 'ku nei i kela wahine, "Ua hele oe i ke kauka?"
to me. The breast was swollen with cancer. I asked that woman: "Have you gone to
the doctor?"

"Ae" "A heaha ke kauka?" A olelo mai ke kauka, "E oki." A olelo 'ku wau,
"Yes." "And what did the doctor say?" The doctor said, "Operate." I said,
"Aole oki. A, ae no oe e kau ai i kuu laau?" Ae no kela wahine.

"Don't operate. Will you consent to my putting on of my medicine?" That woman
consented.
A kii oe kela paaila castor oil. Ike oe kela castor oil, red (kela koli)

I got those castor-oil leaves. You know those castor-oil plant, the red variety
(that castor plant)
koli hoi ia kakou. (Koli) red leaf (kela mea ulaula) oia ka mea e kapili ai.

which to us is kali. (Koli) red leaves (those red leaves) those were pu on.
Hana a mahana. (Ehia lau?) Akahi lau manei, akahi lau malalo, ma na acaa,
Warm the leaves. (How many leaves?) One leaf up here, one under, one on each side,
ma na acaa, elima lau e kau ai. Elima minuke hemo, a kau (kau hou), kau hou,
on the sides, five leaves being put on. Five minutes later, they were removed
(applied again) applied again;
a piha umi manawa, kiloi. A kau oe ka manawa hope, weihu malie. A puka mai,
until ten times, and thrown away. After the last time you applied you left it alone
Then came out,
puka ka pilau. A no kela wela paha, he mau la a puka mai ka pilau.

came out the pus. Possibly because of that heat, after a few days the pus would
have drained out.
Ke hu no ka pilau apau, ka pau 'ela no kela cancer.

As soon as the pus drained out, the cancer was cured.

Note: On a previous occasion she said what was drawn out from the cancerous
breast was something looking like a squid's tentacles.

CK: O kela mea o ke cancer e like me ka he'e? (Ae, ua ike hoi au) Hemo mai kela mea?

CK: That cancerous growth is like a squid? (Yes, I have seen it.) That can come out?

LK: Hemo kela mea pau loa (pau loa) pau loa; hemo (hemo) ae, hemo. I think

LK: All that thing comes out (all) all comes out (comes out) yes, comes out. I think hookahi paha wahine koe e ola nei; ua make paha. Ai mea, ai i Wahiawa. perhaps one of these women is still alive, perhaps dead. She lives in Wahiawa.

KINOLAU: Aihea oe i kukulu i kou kaa? Kou kaa, maheia oe i kukulu 'ku nei?

KINOLAU: Where have you parked your car? Your car, where have you parked it?

CK: Ka'u kaa, ai makai aku.

CK: My car, it is below here.

KINOLAU: Ma ka aoao makai nei no maua kela mau kauhale. Aole weaho iwaho.

KINOLAU: These houses makai (seaward) of us belong to us. Don't leave (your car) outside.

LK: Hoihoi mai la oe i kou kaa iloko ko maua garage. (Mahalo, ai no ma ka alanui,

LK: You bring your car into our garage. (Thanks, it is on the street,

 aole pilikia) Oia 'ola. Hana au a hemo kela mea; ola kela wahine (ola),
 no trouble). That's it. I worked on her until that pus came out; that woman lived
 (lived), ola kela wahine. Must to have castor, castor-oil leaf, no other leaf.
 that woman lived. Only castor-oil leaves, no other leaves, must be applied.
 Aole hiki ke hana ke kahi mea ea'e.

Nothing else can be used.

CK: Ina ka ma'i o na keiki, ina loaa ka e'a, heaha ka mai, heaha ka laau no ka e'a?

CK: If babies are sick with the thrush, what are the symptoms, what is the medicine
 for thrush?

LK: Nui na ano e'a, nui na ano e'a o na keiki. Kekahi, hou wale no, hou, hou, hou nui.

Lk: Many different kinds of thrush, many different kinds of thrush among children.

 Some, only perspiration, perspiration, perspiration.

A e'a a huna kela, a haawi oe ka laau. Kii no oe i ka kahakai e loaa ai.

That is "hidden" thrush, and you give the medicine. You go to the house, to get it.

Pa'u-o-hiaaka. Haawi oe i ke keiki e ai. Ae, ai no make ke e'a, ola ke keiki.

Called Pa'u-o-hiaaka. You give it to the child to eat. Yes, as soon as eaten
 the thrush is killed, and the child lives.

Ina aole make ka ea, aole ola. Ma'i mau oia, ma'i mau, noho a mea, ma'i.

If the thrush condition is not killed, there is no recovery. It will always be sick, always sick, the illness recurring now and then.

CK: Pehea ka ke kukui?

CK: What about the kukui?

LK: Kukui, no ka mea kela kukui maka, no ka ea ke alelo kela; no loko nei o

LK: The Kukui, because that raw breadfruit is for thrush on the tongue, in the area ke alelo. Oia kau e hana, e hana mau ai.

of the tongue. That is what you apply, constantly apply.

CK: Laau kela no ka diphtheria, kapa i ka haole diphtheria?

CK: That is a medicine for diphtheria, won't the haole call diphtheria?

LK: Oihoi, ko ka haole hoi paha ia. Aohe kela ia kakou. A kela wai o ke kukui maka,

LK: So it is; according to the imoles. That is not relevant to us. The sap from the raw kukui stem, kope oe, hana oe, a ike oe hemo mai kela mea. Komo ka waha, have to get way you recover, and you apply, and you will see that stuff come out. Put it into the mouth; have to get way inside, iloko nei (i ka puu) ka puu i hemo mai kela papa'a. Ke hemo mai ka papa'a inside, in (the throat) the throat so caked pus would come out. When that caked substance comes out ka ea ua pau no ka mea o kela wai o ke kukui awaawa. A kope mai no oe, the ea is over because that kukui sap is bitter. You recover the sap, a hemo mai kela mea, a hemo loa.

apply it and that stuff inside comes out entirely.

CK: Oia ka mea pepehi ai i ke keiki (oia hoi), kela papa'a (oia hoi).

CK: That is the thing that kills the child (that is so), that caked substance (that is so). Aole hiki ke hanu ka pepe.

The child suffocates otherwise.

LK: Oia hoi, oia hoi, ke kumu ka pilikia o ke keiki. A oia. Me kela kukui au e hana ai,

LK: It is so, it is so, it is the reason why the child perishes. That is it. With the kukui sap you treat the patient, kukui maka (kukui maka). Ka Hawaii, aole lakou poina kanu kukui iloko o ko lakou the raw candlenut (raw candlenut). The Hawaiians, they never neglect to plant a kukui tree in their

pa no ka mea he laau, laau kela.

yard because that is a medicinal tree.

CK: A pehea ka ma'i o ka pepeiao o ke keiki?

CK: What about children's ear infection?

LK: A ka ma'i o ka pepeiao o ke keiki, olena¹ (olena) ae. Ku'iku'i oe ka olena

IK: In connection with the child's ear infection use olena. You crush the olena apau, a uwi oloko, hana oe iloko o ka welu, uwi iloko o ka pepeiao, a pau, maloo. and done you squeeze it in, you first put the crushed olena in a gauze, then squeeze the juice into the ear, and let it dry out

CK: Kela ikaika no? Aole oe hana me ka wai?

CK: In full strength? You do not dilute with water?

LK: Aole, aole hana oe me ka wai (kela mea, me kela ikeika no?). Kela paa no o ka
olena,

Lk: No, you don't dilute it with water (that thing in full strength?) That whole form of the olena, oia kau e uwi ai, a holo iloko o ka pepeiao. (Ehia manawa?) Hana oe

you squeeze it in, and the juice flows into the ear. (How many times?) You do

it until five times. In series of five at all times, Hawaiian formula of 5.

CK: Kualima. Hana elima manawa, a hoomaha.

CK: Five times. You do it five times, then rest.

LK: Ina aole maloo, hoomaha, a kii oe kela pepa lualii, pepa lualii, owili oe,

LK: If it does not dry up, rest, and you get that toilet paper, toilet paper, roll it, a hookomo iloko o ka pepeiao, a huki mai oe ka pilau. Kela pepa o ka lualilili, and insert it into the ear, and draw out the pus. That toilet paper lahilahi, ea, a hookomo oe a huki mai, a uhae oe i keia mea pulu, a hookomo hou oe, is thin, yes, and you put it in and draw it out, and then tear off the part that is saturated, and you insert it in again, a pela au e hana ai, a nini ka olena, a pau. Ola kela keiki no ka mea

and thus you do, dropping in dead, and recovery follows. The child recovers because he has been ^{recovered} from his disease.

KAMI MATAWA MOE KO KELLI HEOKANI AGAO IHA WAIA, A KAU KA WAIA, KOMO PIKO O

¹The tumeric, a kind of ginger (*Curcuma domestica*)

ka pepeiao, a o kekahī manawa no ka waimaka no o ke keiki. Uwe, a kahe,
the ear, and sometimes that is due to tears of the child. Crying the child's
tears komo iloko ka pepeiao, a oia 'hola.

enter into the ear, and that is so.

CK: Pehea ka ihu o kekahī poe, ua hele ka ihu a paa loa, aole hiki ke hanu?

CK: What about the nose of certain people whose noses are so stuffed up that they
cannot breathe well?
Heaha ka laau?

What is the medicine?

LK: Kela laau o ka inu lama kau mea nei?

LK: Are you referring to a medicine to inhibit drinking of liquor?

CK: Aole, o ka ihu, ka ihu o ke kanaka e hanu ai. Ina loaa mau i ke anu

CK: No, referring to the nose, the nose through which man breathes. If colds are
frequent paa ka ihu, aole hiki ke hanu.

the nose is stuffed up and one cannot breathe.

LK: A no ka ea kela, a me keia nei. Kona wa i hanau ai aohe pau ka nalu,

LK: That is due to ea caused in this manner. When he was born not all the nose
excreta had come out, and the nose excreta had come out because with newborn children it is proper
to suck out all the nose excreta i hemo mai kela big lumps nohoi. Ina aole hemo, mau no kela. A noho no ke keiki
so the big lumps indeed will come out. If not out, the condition will always obtain. Periodically the condition recurs
a mea, paa mau i ka hanu. A no ka ihu kela. (A heaha ka laau no kela ano ma'i?)
and the nasal blocking persists. That relates to the nose. (What is the herb
for that kind of disorder?)
A ke ano ma'i hoi, oia kuu kumu i olelo 'kula hoomo ia i ke ihu. A kuha oe,
that kind of ailment is my reason for saying the nose excreta ought to have been
sucked out. You spit it out, like oe hemo mai kela big lumps au i hoomo, a hemo a pau.
and you see those big lumps you have sucked, and they all come out.

CK: Keia keiki ua nui, ua kanakamakua.

CK: This child I refer to is grown up and has reached adulthood.

Keiki nui aole hiki. (Aole hiki ke hana me ka olena?) O ka olena, aole hiki
 Cannot be done with a grown child. (Can't it be remedied with olena?) With olena,
 cannot
 (aole hiki). Aole hiki no ka mea ua kumu ai loko, ai loko nei, paa.
 (cannot). Cannot because there is a growth inside, way inside here, which blocks.
 Ke kumu ai loko leila. Ka wa liilii no i hana iaai. Ka manawa pepe.
 The growth is in there. When the child was very small it should have been done.
 At birth of the child
 omo ia ka ihu o ka pepe, a hemo mai kela mea lump, kiloi, a ola keia keiki.
 the child's nose is sucked, and those lumps will come out, and be thrown away,
 and this child will have health.
 He nalu hoi ia. They call that, olelo ka Hawaii he nalu, ka nalu o ke keiki.
 It is nose excreta. The Hawaiians call it nalu, the excreta of the child.
 Ke omo ka makua a hemo kela mea keia keiki maikai, aole manawa hanu-paa ai,
 When the parent sucks that thing comes out and this child will be well, and at
 no time will the nose be blocked up,
 aole manawa loaa i ke anu no ka mea ua hemo kela mea mai la ka ihu.
 and colds will not developed because the excreta from the nose has come out.
 A kela mea ai loko loa nei, iloko nei, aia, ke kumu o ka ihu, a paa (oia ka?)
 The excreta is way in here, in here, there, the cause underlying nose blocking
 (is that so?)
 Nui na mea e hana ai oe a paa i kela mau mea.
 Many things you might do to contribute to that stuffy condition.
 CK: Pehea ka ma'i o ka hi? Ina hi ke keiki heaha ka laau maikai no ka hi?
 CK: What about diarrhea? If the baby has diarrhea, what here is good for it?
 Ka
 LK: Iaau maikai ke keiki ke hi, he elua ano hi, hi koko, hi maikai. Hi koko
 LK: Regarding the treatment for child diarrhea, there are two kinds of diarrhea.
 the normal and the blood kind.
 a oia ka hi ke hoohemu i ka lepo he koko wale no. Aole maikai kela. The blood
 diarrhea
 it is when the stool is only blood. That is not good.
 A o kela uwala (uwala, uwala maka) uwala Hawaii, wa'u oe ka wai, a hana,
 The sweet potato (sweet potato, raw potato) Hawaiian potato, you give and the
 juice you use
 a haawi iaia minoinoi kohu wainu. (Ehia manawa, elima manawa?)
 and give the child which he sucks like milk. (How many times, five times!)

A hana paha oe a nui ka manawa no ka mea elima manawa, a elima manawa,
 You may have to do it many times because five times, and five times,
 a ina hiki oe ke hana 5, 10, 15, 20, 25, a pau 'holo no ia.
 and if you apply on the basis of 5 to 25, the illness is cured.

CK: A pehea ka hi maoli, ka hi maoli?

CK: What about ordinary diarrhea, ordinary diarrhea?

LK: Ka hi maoli, nau no e ai ka laau e hoopaa ka hi maoli.

LK: As for common diarrhea you take the medicine that will stop ordinary diarrhea.

CK: A pehea ke kuwawa, ka mu'a o ke kuawawa?

CK: What about guava, the foremost tender leaves of the guava?

LK: Ka mu'a o ke kuwawa he laau kela, a o ka alae¹ he laau kela. (Ka alae,

LK: The tender leaves of the guava are a medicine, and the alae is also a medicine. (The alae,
 mai Kauai kela mea e loaa ai). Ae, e loaa ai (e loaa ai). He laau kela.

that thing is obtained on Kauai). Yes, there it is obtained (it is obtained). That is a medicine.

CK: Laau maikai kela no ka hi koko o ka wahine (hi koko) no ka ma'i wahine

CK: That is a good medicine for woman having hemorrhage (hemorrhage), having hemorrhage

LK: Ma'i wahine, aole . Ma'i wahine, he elua amo ma'i wahine: lua'i a koko

LK: For female hemorrhage, no . As to female sickness there are two kinds:
 vomiting blood
 a hemo malalo, elua ano. Ina he lua'i a koko, a paa i ka alae.

and hemorrhaging below, two kinds. If it is vomiting blood the alae can stop it.

A hemo malalo aole paa i ka alae, aole paa. A ai oe i uwalu pulehu

alae cannot stop hemorrhaging below. You will the roast the most popular
 Hawaii

(uwala pulehu), uwala pulehu. A he lula no nae. You have to get what you call

(roasted potato) Hawaiian roasted sweet potato. However, there are two .

² You have to get what you call uwala kumu, kumu (kumu). Ke loaa oe i keia uwala kumu alia paa. (Oh, kumu).

the kumu variety of sweet potato (kumu). If you have this potato, kumu, then

the hemorrhage will stop.

CK: Heaha ke ano o kela uwala?)

CK: What kind of sweet potato is that?

¹Water-soluble colloidal ochreous earth used for coloring salt ²A variety of a kind

LK: Aole wau ike. Olelo no o ko'u kuku uwala kumu pulehu oe a mo'a, a haawi oe

LK: I don't know. My grandmother mentioned the kama sweet potato which you roast well
and you give e ai. Pulehu, hana no nae a . . .

to the sick to eat. You roast it but apply . . .

CK: Peheia keia mea, keia laau pala'i¹ no ka ma'i wahine, pala'i? Aole oe ike i
kela laau?

CK: What about this plant, this pala'i herb for irregular menstruation? You don't
know this herb?

LK: Aole au ike.

LK: I don't know.

CK: Kela ano mea ano like me ka fern. Hele a maikai a liilii ka lau o kela mea.

CK: That kind of plant looks somewhat like a fern. It has nice, tiny leaves.

A olelo ia he mea maikai kela mea hana me ke ki, a inu oe e like me ke ki.

It is said to be good if that thing is used for a tea, and you drink it like tea.

Mea maikai kela e paa ke koko o ke kaikamahine, i holo maikai ke koko

That herb is good to stop menstrual hemorrhage, to restore to normal the menstrua-
tion ina ma'i o ke keikimahine. (Aole au ike) Aole oe i lohe i kela mea?

if a girl is so indisposed. (I don't know). You have not heard about that herb?

LK: Aole au i lohe. Ka'u wale no i ike ai i ko'u kuku, haawi ia ke ki mamaki.²

LK: I have not heard of it. All I know is that my tutu used to give namaki tea.

A oia ka mea i haawi ia, a hemo.

It is the thing to prescribe to restore to normal.

CK: O ka hanō, hea ka laau o ka hanō?

CK: What about asthma, what is the herb for asthma?

LK: A, he ma'i ola ole kela, wahi ko'u kuku. Olelo ko'u kuku he ma'i ola ole kela.

LK: Ah, that is an incurable sickness according to my tutu. My tutu said that is an
incurable sickness. Ina hanō kau wahine haalele. Aole hiki ola. Hanau no ke keiki, hanō.

If your wife has asthma better give her up. Cannot be cured. The children born
will have asthma.

¹ A fine, tender leaf fern; ² Small native tree (Pipturus)

Aale maikai e malama kela ano wahine (oia?) no ka mea hanau mai no ke keiki

It is not desirable to keep that kind of wife (is that so?) because the child
hanō ana no. Noleila, aole pono e malama oe i kela ano wahine, wahine hanō.

^{paha} born to her
will have asthma. Therefore, it is not wise perhaps to keep that kind of woman,
an asthmatic female.

CK: A pehea ka diabetes?

CK: What about diabetes?

LK: Auwe, ka diabetes no ka mimi ko kela. (Heaha ka laau no ka diabetes?)

LK: Auwe, diabetes relates to sugar in the urine. (What is the medicine for diabetes?)

Auwe, nui ka laau o ka diabetes. Aole oe ai i na mea momona. Aole oe ai i
My goodness, there are many herbs for diabetes. You must not eat sweet things.
You must not eat na mea momona. Ai oe i na mea momona a nui ke ko (nui ke ko), nui ke ko oloko.
sweet things. Eat sweet things, plenty of sugar, (plenty of sugar) plenty of
sugar in the blood. Ke oe mimi, ke oe mamake e maopopo ua he diabetes, kou ma'i he mimi ko,
When you urinate if you want to know you have diabetes, your sickness is sugar
in the blood, mimi oe iloko, o keia manawa hoi, ua loaa ka eke poi lahilahi eke poi,
you urinate in what this era has the thin cellophane bag used for poi bags,
a mimi oe iloko leila. Weiho oe e mau la. Hele oe nana. Lulu i kela eke poi
and you urinate in there. You leave it for a few days. Then you go and look.
Shake that cellophane bag a ike oe ka nakeke, a he kopaa. Ua maloo, (kopaa) kopaa, a hiki oe ke ike
and you hear a rattling sound caused by sugar grains. Dry inside you note (sugar)
sugar, and you can conclude ua diabetes oe.

you have diabetes.

CK: Pehea keia laau o ka maile hohono? Olelo ia hana ia me he ki, a maikai kela

CK: What about this herb, maile hohono? It is said that when used as a tea it is
good no ka diabetes.

for diabetes.

LK: Ae, maile hohono maikai no ka diabetes. A maile, o kela maile hohono no la

LK: Yes, maile hohono is good for diabetes. That maile, that maile hohono is
¹ A tropical weed (Ageratum conyzoides) which is hairy

laau hoopulo'ulo'u. You know when you catch cold mamake oe e hoopulo'ulo'u.
good herb for steam baths. You know when you catch cold you want a steam bath.
Maile hohono, maikai no, maikai kela laau.

Maile hohono is good, that is a good herb.

CK: A pehea keia laukahi, heaha ka ma'i¹ o ia laau?

CK: What about laukahi, for what sickness is it used?

LK: A maikai no ka laukahi no ka mea lau nunui kela. A ka hapanui o ka poe

LK: Danakahi is good because that has large leaves. The majority of the people
ai maka ka lau, ka mu'a, ai maka no ka ma'i oloko o ke kino, a ai ia ka laukahi.
eat the leaves raw, the first tender leaves, eat the raw leaves for internal
disorders, and the laukahi is eaten.

CK: Heaha ka ma'i no kela laau? no kela laau?

CK: What disease is that herb good for? that herb is good for what?

LK: Olelo maila hoi oe aole maikai o ke kino, aohē ola, aohē ikeika, a ai oe

LK: If you say your body is not good, there is poor health and no strength, then you
eat i ka laukahi. Ai oe maopopo ke ano o ka laau. Alia kupono ka laau ia oe.

Laukahī. You need to know your medicines. Then the medicine will be proper for
you. Ina aole maopopo ke ano o ka laau aole kupono. Oia 'hola ka pilikia.

If you don't know the herb and its effects then it is not suitable. That is the
trouble. Ai no ka maopopo ia oe a kupono.

You must know the medicine if it is to be suitable.

CK: Pehea ka leko?

CK: What about watercress?

LK: Ka leko laau kela no ka ma'i akepau (akepau). Ku'iku'i oe a wali, kanana oe

LK: Watercress is an herb for tuberculosis (tuberculosis). You pound it well, and
you strain the juice
ke kiahā paha, a hookomo wahi puna whiskey, i wahi puna whiskey iloko,
to fill perhaps a cup, put in a spoon of whiskey, mix in a spoonful of whiskey,
a tablespoon. (A ehia manawa e inu ai?) A inu oe (kualima) kualima, i na
a tablespoon. (How many times do you drink?) You drink (five times) five times,

¹Broad-leaf plantain (Plantago major)

i na manawa apau, kualima. Ku'i oe fresh every day. Maikai kela mea at all times, five. Pound fresh watercress every day. That thing is good no ka poe t.b. Maikai.

for t.b. Good.

CK: O ka maile hohono aole kela ka laau nc ka wahi hemo ai ke kukae, ka okole,

CK: Isn't ~~the~~ maile hohono an herb for the rectal area where defecation takes place, the rectum, ina hemo mai ka 'uha o ka okole?

if the hemorrhoids protrude from the rectum?

LK: Ka maile hohono kupa ki, aleila hiki. Kupa ki a inu, a oia ka laau.

LK: ~~Maile hohano~~ used when as a tea is then effective. Boiled as a tea it is the medicine.

CK: Ina hemo ka 'uha o ka okole (no ia mea hoi aole). Keia laau o ka maile hohono

CA: if the hemorrhoids protrude from the rectum (it is not for that purpose). This herb, the maile hohono, hiki no ke (ae, kupa ki) kupa ki. Noho oe maluna keia wai wela.

can be used (yes, as tea) as tea. You sit on this hot water.

LK: No ka steam kela. Ke loaa oe ka uleule, piles (piles) kela maile hohono

LK: No, that is to steam. If you have the piles, piles (piles) that maile hohono Number one hoihoi. Noho oe, hana oe e papa, komo ka air maneи, kela steam maneи, is Number one to shrink them. You sit; you sit on a board; ~~the air enters here,~~ that steam enters here, a noho oe iloko. A pau, maalili, test oe me kou elbow i ka wai wela, and you sit in. When it cools off you test the hot water with your elbow

a noho oe iloko, a hoihoi oe ka uleule iloko, a hiki ka pau ana. Maikai kela mea.

~~and you sit in, and the piles will shrink, until you are cured. That thing is good.~~

(A pehea ka ai e ai ai, ai na mea palupalu?) Ai no oe me ka nana ole.

~~(What about the food to be eaten, must it be soft?) You may eat without stomach,~~

Ai na mea palupalu ua hiki no no ka mea ma ke ano no o ke ola ana o ke kino

~~You can eat soft food because according to the nature of the health of the body,~~

ke ano no ia. Oia mola.

so are you. That's it.

CK: Heaha ka laau o ka heart disease?

CK: What is the medicine for heart disease?

LK: Auwe, ma'i puuwai, he luheluhe. Lomilomi oe iaia, lomilomi, a ka laau no

LK: ~~Auwe, heart disease is due to fat. You massage him, measure, and the medicine~~
~~e kii iaai, he mea no, laukahi, he mea, auwe, a auwe poina 'ela au i kainoa,~~
~~to get is laukahi (error), is, auwe, auwe I have forgotten the name,~~
~~mamaki¹, (mamaki) mamaki (inu oe inu ki) ae, inu ki, mamaki. Aole oe hana kopaa.~~
~~the mamaki (mamaki) mamaki (you drink as tea) yes, drink ~~mamaki tea~~. You don't~~
~~use it with sugar.~~
~~Inu wale no, aole kopaa. (I na la apau) Ki laau hoi kela. Aole hana me ke ko;~~
~~You just drink it, no sugar. (Every day) That is a medicinal tea. Don't use with~~
~~sugar;~~
~~inu wale no. Inu oe i ke kakahiaka, a hoi hiamoe, inu, a pela 'ku ana.~~
~~drink without. You drink it in the morning and when you go to sleep, you drink.~~
~~that is the way henceforth.~~
~~A elima manawa e hana ai. (Pau ke kualima, hoomaha) Ae, hoonaha (a hoonaha,~~
~~You drink five times. (after one series of five, you rest) Yes, take a laxative~~
~~(take a laxative,~~
~~a inu hou) a inu hou. Hana oe a piha 25 times. You know ka lula paha o ka Hawaii, et~~
~~and drink again) and drink again. Do so until 25 times. You know that is a Hawaiian~~
~~rule.~~

CK: Pehea keia mea o ke kokoolau?²

CK: What about the kokoolau tea?

LK: A ki maikai kela; ki Hawaii maoli kela; ki Hawaii kela; ki laau. (Maikai no kela

LK: ~~That is a good tea; that is real Hawaiian tea; that is Hawaiian tea; medicinal tea.~~
~~(That is good~~
~~no ke koko?) Koko no ke keiki, no ka makuakane, makuahine, maikai, helu ekahi.~~
~~for the blood?) For the blood of a child, of the father, mother. it is good, number~~
~~one.~~

CK: Pehea ka mimi helelei, heaha ka laau maikai? O na kane, ke elemakule mai,

CK: What about a loose bladder, what is a good medicine? Men, when they get old,

hele mau ana i ka lua, mimi mau ana.

are always going to the toilet, always urinating.

LK: No ke kidney kela, no ka kidney kela pilikia. Anuanu ke kidney oia ke kumu.

LK: That reflects kidney disorder, that is trouble in the kidneys. The reason is the kidneys are cold.

¹ Small native tree (Pipturus); ² Beggar ticks (Bidens) used medicinally as a tea.

A lomilomi me ka paakai Hawaii. Hana oe a wela ka paakai a kau iluna,
 Massage with Hawaiian rock salt. You heat the salt and put it on,
 a kahi, kahi. Oia ke kumu.

running the fingers over, running the fingers over. That is the cause.

CK: Keia mau mea apau na kou kupunawahine i a'o mai ia oe?

CK: All these things you grandmother taught you?

LK: Ae, ko'u kuku wahine, he wahine kauka oia.

LK: Yes, my grandmother, she was a doctor.

CK: Nawai i a'o iaia?

CK: Who taught her?

LK: Na kona mama no paha, no kona mau makua no paha.

LK: Possibly her mother, possibly her parents.

CK: O ka lula kela o na Hawaii. Iloko keia chana ame kela ohana he mau ike no ko lakou

CK: ~~There was a Hawaiian custom.~~ In this or that family there would be someone with this knowledge of theirs malama ia, a haawi ia i na keiki, i na pua (aohe ike). Aole haawi ia i na poe mawaho, that had been preserved and passed down to the children, to posterity (I have no idea). It was not shared with an outsider i ka ohana wale no (i ka ohana wale no).

but kept in the family (only in the family).

CK: A pehea ka laau kahea¹ a ka poe Hawaii? ka laau kahea o ka poe Hawaii?

CK: What about laau kahea of the Hawaiians? laau kahea of the Hawaiians?

LK: Laau kahea? A hiki oe ke kahea i na poe apau. Laau kahea laau haki kela.

LK: Laau kahea? You could practice or call on everybody. Laau kahea was a cure for broken bones. Ina haki kou ma'i, laau kahea o ka laau.

If you sustained a fracture, laau kahea was the cure.

CK: Ka iwi wale no, ina haki ka iwi.

CK: It was for fractures only, if a bone were fractured.

LK: Haki ka iwi, hoihoi ka iwi, haki ka iwi, nana ka hele ana a pili kona wahi, a ola.

Lk: For fractures bones, to bring the bones together, for broken bones. ~~After broken parts moving into their proper place, and~~
¹ Laau kahea was a type of faith healing of broken bones. ~~fragile~~

Oia ka laau kahea, laau helu ekahi kela.

Laau kahea is number one medicine.

CK: Kau wale no "ke pili nei ka laau i ka wahi eha". (Ae) Ae mai (ae).

CK: All you say is: "The medicine is applied where the fracture is". (Yes). The injured says Yes (Yes).

"A ke hoi nei ke aa koko i ka aa koko (Ae), ka aa lolo i ka aa lolo (Ae)
severed

"The blood vessels are mending (Yes), the severed nerve fibers are mending (Yes)
ka iwi i ka iwi (Ae), ka i'o i ka i'o" (Ae). A nau e pane mai (Ae). "Ua ola oe"
the broken bones are mending (Yes) the injured flesh is mending" (Yes). You say
(Yes). "You are healed" (Ae) (Ua ola oe, a Ae). Oihola wale no. Ehia manawa e hana me kela?

(Yes) (You are healed, and the other says Yes). And that is all. How many times
is this done?

LK: Kekahi poe, weak, aole hiki oe ke kahea every day. Kahi poe e hiki oe ke kahea

LK: Some people are weak (in faith) and you cannot "call" every day. With some people
you can "call"
every day. Kahi poe aole hiki. Ma ke ano no kou nana ana ke kulana o ke kanaka ma'i.
every day. With some people you cannot. You need to ascertain the faith of the sick
person.
Kekahi poe pau ke aho; aole mamake e kahea mau ia lakou, aole mamake. Keia mea,
Some people are short of breath and do not want you to "call" too often, they don't
want it. This thing works not
aia no a like, ka mea ma'i ame ka mea nana i kahea. Ina aole like, aole hiki.
unless the parties are united, the sick and the one "calling".

CK: Ina ka mea ma'i i Maui, hiki no ke kahea ineinei?

CK: If the sick party is on Maui, can you "call" here?

LK: Ae, ineinei, transfer ka inoa ia oe. Kona inoa, weiho ai kou inoa, kahea i kona inoa

La: Yes, here, by transferring the name of the injured party on Maui to a party here.
His name is substituted for your name and his name is
ia oe, hiki.
called
instead of yours, then it can be done.

CK: Olelo mai oe ia'u mamua hiki mamua ina hanau keiki oe, kou kupunawahine lawe oia

Ca: You told me some time ago your grandmother could deliver a baby and take

ka eha maluna ona iho.

the birth pains herself relieving the mother of the suffering.

LK: Ae, no ka mea ko'u kuku wahine hele mau oia. Huhu wau i ko'u kuku wahine.

La: Yes, because my grandmother always said, I would be dispensed with my grandmo

"Heaha kou mea hele, ke hele mau ana kaua i na po apau, kii ia mai e hele
 "Why do you go, you are going out every night, you are being called to go out
 a hoi mai, auwe nohoi e?" A mea mai la ko'u kuku, "Aole hiki. Keia mea
 mal to return home, my ~~grandma~~? My tutu would respond, "Cannot refuse. This girl
 ua haawi ia ia'u. Hele au e kokua i ka poe hanau. Nolaila, e hele no paha kaua,"
 has been given to me. I go to help those giving birth. Therefore we had better
 go," a hele maua. A paa kuu kuku i ke kuli, a kela eha holo i ko'u kuku,
 and we would go. My tutu would hold the knees, and the pain would go on my tutu,
 a noho wale no keia wahine, a alala o ka pepe. Olelo 'ku wau, "Kuku, kupanaha maoli.
 and this woman would only sit, and the newborn ^{would} start squealing. I would say, "Tutu, this is really wonder.
 Kela wahine, he noho wale no oia, hemo ka pepe. Ia oe ka eha." "Auwi, auwi, auwi."
 That mother, she simply sits, and the baby comes out. You take on the pain.
 "Auwi" "Auwi, auwi, auwi"
 ke noke nei kuu kuku,/ Ai kuu kuku keia, ai keia wahine ke hanau nei ka pepe.
 my tutu would thus reflect the pain in herself. "Auwi!" while the woman is going
 through a painless birth.

CK: Nui ka naauao, nui ka ike. A olelo mai keia wahine, ka wahine o Bill Sproat

CK: Great intelligence, great knowledge. This woman, the wife of Bill Sproat
 (ae), ua make 'ku nei (ae). Kona hana he kahu-ma'i oia mamua no ke aupuni.
 (yes) now deceased (yes) told me this. By the way, she used to be a public health
 nurse. Olelo mai oia i kona kuku aunty, keikuhine o kona kupunawahine, ina hanau kona Mama
 She told me her grandaunt, the sister of her grandmother, if her (Mrs. Sproat's)
 mother na keia keikuhine e lawe aku ka eha mai kona Mama mai, e like me kau mea e olelo mai
 were giving birth ^{mother}
~~this grandaunt would take on the pains from her mother just as you have been saying.~~

LK: Ae, no ka mea, o ko'u kuku noho i Kohala. Ko'u Mama noho i Kauai i Hanapepe

LK: Yes, because my tutu lived in Kohala. My mother was living in Kauai at Hanapepe
 o kona kane. A leka 'ku nei oia i ko'u Mama, "Manao au e hanau ana wau."
 where her husband was. My mother wrote to my grandaunt, "I think I am going to give
 birth." Mea ko'u Mama e hoi mai, kuu kuku, "E hoi mai oe i Kohala. Ai oe i Kauai i Hanapepe
 My tutu or grandaunt wrote to my mother, "You come home to Kohala. You are in Kauai
 at Hanapepe

ai au i Kohala nei. I pono ai e hoi mai oe a noho inei. A hoi kuu Mama and I me at Kohala. You had better return to stay here. So my mother returned a noho i Kohala. A ka hanau ana, a mea 'ku nei wau ia kuku - ua ike au and stayed in Kohala. When my mother was to give birth, my tutu said - I had observed ia kuku ka hoomakaukau i keia poe mea. "E kuku, hea kau e hana mai nei?" my tutu preparing these things. "Tutu, what are you doing?"

"E hanau ana hoi o Mama." "Hanau, heaha ia mea?" "Loaa ana i ka pepe, "Your mother is indeed going to give birth." "Giving birth, what is that?" "Going to have a baby, oia ka manao kela e hanau ana." "Oia ka manao kela ka hanau ana i ka pepe?" is what giving birth means." "So that is the meaning of giving birth to a baby?" "Ae." "Oh!" A halii kou kuku i ka halii apau, noho, noho ko'u kuku pili i ka paia "Yes." "Oh!" Then my tutu laid a sheet down, and sat, my tutu sat next to the wall o ka hale. A olelo aku oia i ko'u Mama, e hoi mai a noho mawaena ona. of the house. And she told my mother to come and sit between her legs.

A puliki oia i ko'u Mama. Olelo aku oia i ke kane o ko'u Mama, "Noho mai mahape Putting her arms around she squeezed my mother. She said to my mother's husband, "Sit behind o ke kua o ko'u Mama." A noho. "A paa oe." A hikii ia ka welu ma ka opu the back of my mother." And he sat. "You hold her." A cloth was tied around her i hoihoi i ka pepe ilalo aole hoi iluna. A paa kuu Mama i keia welu so that the baby would go down and not go up. My mother held tight this cloth i kane kii ka opu a pahu ilalo a hiki ke kuakoko a pahu, kuakoko a pahu, while her husband exerted downward pressure on her stomach down-bearing and pressure a hemo ka pepe. A oia ko'u mea i ike ai i ka hanau o ko'u Mama. and out came the baby. That was what I saw when my mother was giving birth.

CK: O ka ēha, lawe kou kuku i ka ēha?

CK: Regarding birth pains, your tutu took on these pains?

LK: A lawe ko'u kuku i ka ēha no ka mea ua paa maila hoi (i ke kuli) i ke kuli

LK: My tutu would take on the pains because she had taken hold (of the knees) of the knees (na kuli), a keia kuli ili ka kuakoko i ko'u kuku, a hanau wale ae o ko'u Mama.

(the knees), and through those knees the bearing-down pains would transfer to my tutu, and my mother would have a painless birth.

CK: Kupanaha no, kupanaha. Aole loaa ka haole i keia ike.

CK: Marvelous, wonderful. The haoles do not have this knowledge.

LK: Auwe, aohe lakou i haawi ia i kela gift. Aole haawi ia ia lakou i kela gift.

LK: Auwe, they have not been given that gift. They have not been given that gift.

Mea no paha kakou o na Hawaii, ea, maa mau no kakou i ka hele ana i na kupuna mai. That was probably so because we, Hawaiians are accustomed from the time of our forefathers to walk me ke Akua. Ko'u kuku hele mau oia me ke Akua. Pule mau oia. Aole oia hanah wale. with God. My tutu always walked with God. She was always praying. She did not work otherwise. Na mea like ole apau ike oia. Kahi mea apiki, noho makou luna, upstairs

Everything she seemed to know. Strangely enough, we stayed upstairs as against downstairs, a ko'u kuku ala oia i ke kakahiaka nana i ke ao. "Auwi,

downstairs, and my tutu she would rise in the morning and look at the clouds. mea ma'i. "Auwi, he poe e ho'e mai ana i keia la." Auwi, haule maila kela kane." Auwi,

some people are coming this day, some sick person; Auwi, a certain man has died." walaau ana iaia iho. Me maila ia makou, "Wikiwiki, e hoomaemae ka hale,

"Auwi" she would be talking to herself. She would say to us, "Hurry up, tidy up the house, hoomaemae; hoi oukou iluna. Hoi mai ana a komo mai ana kekahī mea o ka hale nei."

tidy up; you children go upstairs. Someone is coming and enter this house here.^{ing}

A hoomaka makou, ai makou hiki wawe a hoi makou iluna. Komo ka lole, a maleila no We would start, eat quickly and go upstairs. We would put on better clothes, ¹ and stay there, hele, aole hele la. A mea maila ko'u kuku: "Ai ka malihini e hoi mai".

not go elsewhere. My tutu would then say: "The malihini has arrived."

A hoi maila keia mea, mea ma'i, a lohe 'ku oe i ko'u kuku, "Mai, komo mai."

And this party would come, a sick person, and you could hear my tutu saying, "Come, come in."

¹ A newcomer, a stranger, not a native or oldtimer.

A komo maila i keia mea ma'i. Nana 'kula makou he wahine ame ke kane,
 This sick person would enter. We noticed a woman and her husband,
 a hoi. Ka pau maila ko makou kula a hoi maila, ua hoi keia poe.
 and they would leave. Having returned from school we noted those people had left.
 Pela 'ku ana no he la. Elim a la i hele mai ai, a pau (pau ka ma'i), pau ka ma'i.
 Thus and so the next day. Five days they came, and that was all (the sickness over).

CK: A heaha ka ma'i o keia mau mea? the sickness cured.

CK: What was the sickness of these people?

LK: Aole makou maopopo, aole makou maopopo no ka mea aohe makou ninau i ke kuku

LK: We didn't know, we didn't know because we never asked grandmother
 (ae) kanaka ma'i keia. Kaua wale no e lohe i ke kuku, "He mea ma'i a kakou
 (yes) about this sick man. We simply listened to tuuu saying, "We are having a
 sick person
 e hoi mai ana o keia la. Wikiwiki, wikiwiki, ai oukou, a pau hele, hookaawale."
 that will be here this day. Hurry up, hurry up, you all eat, and then go, separate
 yourselves."
 A oihola ka'u mea ike.

And that was all I used to know.

CK: Aole lakou hooponopono me ka mea ma'i ina . .

CK: Didn't they first probe to see whether the sick person needed to acknowledge
 his faults and attempt to rectify them?

LK: A oia no paha me ka mea ma'i kahi hooponopono. Aole makou ike no ka mea

LK: Perhaps so with the sick person who's some rectification done. We did not know
 because
 ka makou i olelo ia maila , "Komo ka lole, a makaukau a hele i ke kula,
 we would be told, "Put on your clothes, and get ready to go to school,
 aole noho leila." A nolaila, komo makou i ka lole a hele. Aohe malou ike
 do not stay here." Therefore, we would put on our clothes and go. We did not
 know
 i keia mea ma'i, wahine paha, kane paha, aohe makou (oia ka). Oia 'hola
 anything about the sick, perhaps a woman or her husband, we wouldn't know (that
 was so). That was
 ke ano ko makou noho ana.
 how our life was.

CK: Aole oe i a'o ia i ka lua?¹ (Aale) Ua a'o ia no na wahine i kela manawa i ka lua.

CK: You were not taught the lua? (No) Women in those times were taught the lua.

LK: Aale, aole a'o na kupuna ia makou i kela mea.

LK: No, my grandfolks did not teach that art.

CK: Olelo mai o Minnie, ke keikuhine o Arthur Parker, Minnie e noho nei i Kahaluu

CK: Minnie, the sister of Arthur Parker, who is staying at Kahaluu, Cam.,
na kona kupunawahine i a'o iaia ka lua.

told us (William Sproat and myself) that her grandmother taught her the lua.

LK: Laki oia, laki oia ua ike oia i ka lua.

LK: She is fortunate, fortunate to have learned the lua.

CK: Aale oia, aole oia paha i puka, aole oia i ailolo², aka ua a'o ia oia

CK: She perhaps never finished, never graduation, but she was taught
i kekahi mahele o ka lua e hoopakele iaia iho. Ina hele mai kekahī mea e
some phases of the lua so that she could defend herself. If someone came
hoopoino aku iaia ua hiki oia ke kupale aku. A pehea kou manawa ua a'o ia na
wahine to harm her she could defend herself. In your time were women taught
i ka lua me kela?

the lua for such purpose?

LK: Mehemeala, oiaio paha. Ke ike 'ela keia wahine. Mehemeala, ko lakou laina³ kela

LK: Apparently, that was so. This woman has learned it. Apparently, that was their
line i hiki ai ke hana me kela. Ko'u laina no, aole au i maopopo kela mea.

enabling her to acquire this art. My line, no. I don't know those things,

Ko'u kuku ka hana paha i kela ano, aole au maopopo.

I don't know whether my tutu knew this art or not.

CK: Ka manawa i hele ai na kupuna o ko'u wahine hele i ke misiona i Kohala,

CK: When my wife's grandfolks went to Kohala on a mission were

ileila no oe? (Owai?) O Kaleikini, keia mau kuku o ko'u wahine.

you there then? (Who?) The Kalanikini's, these two grandfathers of my wife.

¹ Wrestling art; ² ceremony marking the end of training; ³ expertise perpetuated by a family

Hele laua i misiona i Kohala.

They went on a mission to Kohala.

LK: Ka'u wahine wale no i ike ai i hele ai, o Maunahina, holo ae i Kohala,

LK: The only woman I know that went to Kohala was Maunahina,

Maunahina a Keau (ae) hele ae i Kohala, a ike wau.

the wife of Keau (yes) who went to Kohala, I know.

CK: Keia mau mea o Wahilani, Wahilani (ae), ka ohana o ko'u wahine .

CK: These two Bro. and Sis. Wahilani (yes) were my wife's relatives.

(O Keau, o Keau, o laua kahi i hele ae). Okda kela. Ka tutu o ko'u wahine
 (Bro. and Sis. Keau, they went there). They were different people. My wife's grandfather
 o Wahilani, o Kaleikini.

was Wahilani Kaleikini.

LK: Aole au i ike, aole wau ike.

LK: I don't recall, I don't recall.

CK: Pehea oe i loaa ai i keia kane?

CK: How did you find this husband?

LK: Keia kane, a hoi mai au i Honolulu, a noho au i Honolulu nei. Noho wau

LK: This husband, I came to Honolulu, and stayed in Honolulu. I lived

i Kunawai Lane i ke alanui Liliha. A oia lakou i noho ai nohoana i Kunawai Lane,
 on Kunawai Lane adjoining Liliha St. They were staying on Kunawai Lane.

(A pela olua i . .) Hele mai no paha oinei ma'o, hele mai, hele mai,

(That is how you two . .) He would come by, come by, come by

a ike nohoi aohe nae i kamaaina. Hele mai ka Mama, a'o ia'u e a'o au iaia i ka

and I noticed his oil we were not acquainted. His mother came to me far me to
 teach her how ulana moena. A'o au 'ku nei i ka ulana moena. Mea mai nei ia'u,

to weave a mat. So I taught her how to weave a mat. Then she said to me,

"Pehea e a'o mua ia'u i ka hana peahi." "A hiki no." A'o au iaia i ka hana peahi.

~~"What about you finishing on first in making a fan?" "Okay."~~ I taught her to
 make a fan.

A kii 'ku nei i puna ohe a lawe mai nei, a olelo 'ku wau, "Keia puna ohe
 So she fetched a bamboo node and brought it, and I said, "This bamboo node
 oia ka laau o kau peahi." A paa. A mea anei, elima ana keiki, a owai la
 it is the frame for your fan." Done. Then she said she had five sons and who
 keia keiki ka'u i makemake i kane na'u. Nana 'ku nei i keia wahine,
 among these sons would I want for my husband. I looked at this woman,
 olelo 'ku wau, "Kupanaha maoli. Ua hele mai nei oe i hana peahi,
 and I said, "This is really strange. I had come here to make a fan,
 ke olelo mai nei oe elima au keiki." Ano oko'a kela i ko'u noonoo;
 now you say you have five sons." That was disturbing to my mind;
 aole au walaau. Nana wau iaia; aohe au walaau. Pehea la, hoi paha oia
 I didn't say anything. I looked at her; I said nothing. I wondered if she
 had gone home
 a walaau i kana keiki. A hele mai oia nei mawaho o ka halekuai a ike wau iaia.
 and talked to her boys. He came out to the store and I met him.

A oia paha.

It was perhaps how we came together.

CK: He hana maalea kela (ae, maalea hoi).

CK: That was subtle thing to do (yes, subtle indeed).

LK: Aia hoi, kuu male ana iaia he kanaka maikai (ae). Hauoli no no ka mea

LK: However, ^{by} my marrying him he turned out to be a good man (yes). We have been
 happy because
 ke kane noi mua ia'u he pake. Leka au i ko'u keikunane. Mea mai ko'u keikunane,
 the first man who asked my hand was a Chinese. I wrote to my brother.
 My brother said,
 "Ea, aole male oe i ka pake, mahape hoihoi ia oe i Kina. Aole hiki makou
 "Say, do not marry a Chinaman, by and by he will take you to China. We won't
 e ike ia oe. Nana oe i kane Hawaii, male oe i Hawaii." A hele mai nei nohoi oia
 see you. You look for a Hawaiian, you marry a Hawaiian." So my husband came
 nei noi ia'u. A leka aku i ko'u keikunane e hoouna mai i puua.
 and asked me. Then I wrote to my brother to send a pig (for the wedding party).

Male maua i ka New Year na Kaniho, na Kaniho 'hola maua i male.

We were married on New Year's day by Kaniho, by Kaniho were we wed.

CK: Keia lunakahiko (ae, o Kohala) o Kohala (ae).

CK: This elder (yes, of Kohala) was from Kohala (yes).

LK: Hele mai, kuku nohoi i no'u, a hele mai wa kuku nei. A olelo 'ku nei au,

LK: He came, for he was a tutu of mine, and that tutu came. And I said,

"E kuku, e male ana au i keia keiki o Kunawai, o Kinolau." "A maikaika male;

"Tutu, I am marrying this man from Kunawai Lane, Mr. Kinolau." "Marriage is good;

maikai ka male no na mea apau." A hoouna mai ko'u keikunane i puua,

marriage is good among all things." So my brother sent a pig,

a male maua i ka New Year. A oia ko maua male 1908 a hiki i keia manawa.¹

and we were married on New Year's day. It was our marriage in 1908 until this time.

CK: Keia lunakahiko o (Kaniho) Kaniho he kanaka hana mana oia (ae) o kona manawa

CK: This elder (Kaniho) Kaniho was a man who performed miracles (yes) during his time
i hele kaahele ai (ae, pololei). Nui ka manaoio o keia kanaka (e).

traveling as a missionary (yes, true). This man had much faith (yes).

LK: Na poe lunakahiko no ia manawa, nui ka manaoio, nui ka manaoio.

LK: True of elders at that time, they had much faith, had much faith.

Nana oe keia mau misionary Hawaii, no nei no, o Nihipali a o Paahao.

You note these two Hawaiian missionaries, Nihipali from here and Elder Paahao.

No mea oia no Kalia. No Laie keia mea o Nihipali a no Kalia o Paahao.

The latter was from Kalia of Honolulu. Nihipali was from Laie, and Paahao from Kalia.

A hele mai lakou, a ai Mahukona nohoi ke awa ku moku. Ino, aole hiki ka moku

They came, and the seaport was then at Mahukona. It was rough, the boat could not

ke komo loa iho. Aia ka laua olelo, "Paa ke kai iwaho. E hoi ana maua i

come in close. This is what they said, "Hold the waves out aside. We are returning

Honolulu. Pehea e hiki maua ke hoi me keia nei i ke kai? Aoha hiki ka waapa

to Honolulu. How can we return if the sea is like this? The rowboat cannot

¹

Brother Kinolau died shortly after this interview.

ke komo mai. Paa ke kai." Paa malie kela kai, a hele mai ka waapa a komo
 come in. Hold up the waves." Held up, the sea became calm, and the rowboat
 came in a lele ka ohua a kau lakou, hoi. Hele no kau ko lakou waapa iluna o ka moku
 and the passengers got off and they (the two missionaries) got on and left.
 As soon as the rowboat was hoisted aboard the steamer
 hoomaka 'kula ka nalu. A ike makou ua pololei o kela mau lunakahiko,
 the waves started rollin' in. So we witnessed they were true elders,
 o Paahao no Kalia a o Nihipali no Laie. (Ae, ohana kamaaina kela o Laie,
 Mrs. Phalae of Kalia and Mrs. Nihipali of Laie. (Yes, that is an oldtime family
 of Laie, ohana kamaaina kela o Laie, o Nihipali ma). A oia ka olelo o ko'u kuku.
 that is an oldtime family of Laie, the Nihipali's.) This is what my grandmother
 said. Kela manawa nohoi i Mahukona o ko'u keikunane. Oia ke kupakako; check oia
 At that time also my brother was working at Mahukona port. He was the clerk;
 ka ukana o ka poe i hele, o ka poe hoi mai. Kana hana kela. Hele nohoi makou
 he checked the freight of passengers going and coming. That was his job.
 We would indeed go
 e nana ka poe komo mai, holo, a ike makou. Oia ka'u mea hoomaopopo
 to watch passengers arriving and going, and we would see them. This is what I
 remember
 keia mau lunakahiko.

about these two elders.

CK: Maopopo oe ia Kealakaihonua?

CK: You knew Kealakaihonua?

LK: Ae, Kealakaihonua, ae. E ohana kela a Minerva (Minerva Fernandez).

LA: Yes, I know him, yes. He was a relative of Minerva (Minerva Fernandez).
 Ae, maopopo, maopopo, maopopo wau iaia. (He kanaka lunakahiko kaulana no oia).

Yes, I knew, knew, knew him. (He was an elder of renown).

Ae, ae, pela mai o Iona (Jonah Wahinepee), Luahiwa. Na lunakahiko maikai
 Yes, yes, we were Jonah (Jonah Wahinepee) and Luahiwa. They were fine elders
 (O Kila). O Kila maikai. Ua hala lakou. Aia na poe o keia manawa, aohé . . .
 (Kila) Kila was also good. They are all gone. The people of this day don't . . .

(Nui ka manaoio o kela poe kahiko). Ae, nui ka manaoio, pololei.

(The old people then had great faith). Yes, great faith, true.

CK: Ia lakou hoola ia na ma'i. Kahea lakou e ala mai ko lakou wahi hiamoe ai,

CK: They would heal the sick. They would call them to rise from their beds,
"Ala, a ku, hele."

"Rise, stand and walk."

LK: Hiki no na poe lunakahiko e like me oukou ke hana kela hana (ae, ae,

LK: The elders like you men can do that kind of works (yes, yes,

ina lawa ka manoio, hiki.) Hiki, no keaha mai? Ka manaoio o keia manawa

~~if the faith is sufficient why not?~~ They can, why not? ~~The faith of these~~
~~times~~

ua oi aku ia ka manaoio o ka poe mamua (ae). Ae, lawa ka manaoio ina hana ia.

~~is greater than the faith of the people before (yes).~~ Yes, the faith is
sufficient if it is exercised.

Kau hana o ka poe e ku nana

Some people just look and do nothing.

CK: Ua kamaaina no oe ia Kioki Pukuniah?

CK: Were you acquainted with George Q. Cannon?

LK: Auwe, oia 'ola ko kakou wahaoelelo a ke Akua, Keoki Pukuniah.

LK: Auwe, he, George Q. Cannon, was God's mouthpiece.

CK: Kona manawa i hele mai i Hawaii i ka makahiki umikumaeiwa haneli,

CK: When he came to Hawaii in 1900,

ua opipio loa i kela manawa (ae), kamalii loa oe i kela manawa (ae, kamalii,
~~you were very young at that time (yes), a young child at that time (yes, a child,~~

pololei). Pehea o Iosepa Kamika? (Oia 'ku no) o ke kaula o kakou,
correct). What about Joseph F. Smith? (Him I knew) a prophet of ours,
o Joseph F. Smith, kamaaina no oe?

Joseph F. Smith, were you acquainted with him?

- LK: Holo mai hoi oia ineinei (kekahi kanaka kaulana loa kela). No ke aha?
- LK: He indeed came here (that was a very great man). Why?
No ka malama i ka ihihi o ka oihanakahuna.
Because he observed the holiness of the priesthood.

NOTE: The definitions or other explanations in the footnotes came principally from Pukui-Elbert's Hawaiian English Dictionary.

